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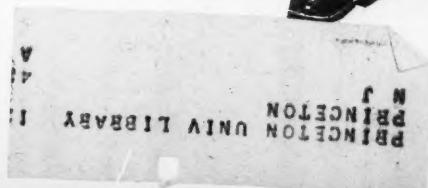
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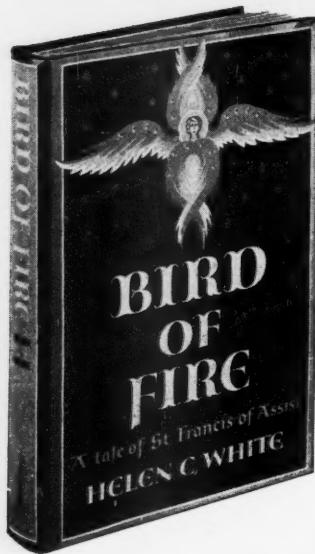
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America

National Catholic Weekly Review

Vol. XCIX No. 26 Sept. 27, 1958 Whole Number 2575

This Week:

Religion and the ACLU	663
Robert F. Drinan	666
Red Regime in Kerala	666
Thomas Vadassery	669
Race Riots in Britain?	669
Paul Crane	671
The World of Islam Passes through a Crisis	671
John J. Donohue	671

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Editorial Rooms: 329 W. 108th St., New York 25, N. Y.
Business Office: 70 EAST 45th St., New York 17, N. Y.

Business Manager: CLAYTON F. NENNO

Circulation: PATRICK H. COLLINS, RAYMOND E. BERNARD

Advertising through:

CATHOLIC MAGAZINE REPRESENTATIVES
GRAND CENTRAL TERMINAL BLDG.
NEW YORK 17, N. Y.

America. Published weekly, by the America Press at 116 Main Street, Norwalk, Conn. Business Office, 70 East 45th Street, New York 17, N. Y. Telephone Murray Hill 6-5750. Cable address: Cathreview, N. Y. Domestic, yearly \$8; 20 cents a copy. Canada, \$9; 20 cents a copy. Foreign, \$9.50; 20 cents a copy. Second-class postage paid at the Post Office at Norwalk, Conn., under the act of March 3, 1879. AMERICA, National Catholic Weekly Review, Registered U. S. Patent Office. Indexed in Readers' Guide to Periodical Literature.



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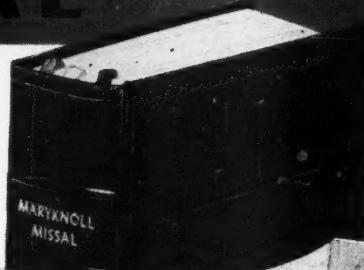
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Correspondence

Sense of Humor

EDITOR: With world tensions, prices, temperature and humidity all on the upgrade, AMERICA (8/2) has mercifully come through to show that one need not dispense with a sense of humor in intelligent discussion of problems. Joseph A. Breig's "Safari" was delightful and Father Masse's "The Cost of Beer" should be reprinted in tremendous bulk and dropped all over Washington—the prophets of doom there might appreciate the chuckle as well as the perception.

W. D. WELLS
Baton Rouge, La.

No Communist

EDITOR: AMERICA (8/16) published a letter signed by Don Manuel Fraga, "Member, Spanish Cortes." Aside from other errors, which I will not take my time or your space to correct, Sr. Fraga asserts:

What is unquestionable is that the present Chief of State, who assumed

extraordinary powers in the course of a terrible civil war between communism and the Spaniards who fought against it (and against its fellow travelers, in whose name Sr. Irujo speaks)....

I am not a Communist nor a fellow traveler, nor have I ever been one, nor do I have any traffic with communism, nor have I ever fought for its implantation. I can say the same of the National Basque Christian Democrat organization to which I have belonged since I was 18 years old, and which supports the autonomous Basque Republican Government of President Jose Antonio Aguirre, and which I represented several times as Minister in the Government of the Spanish Republic. This everyone knows in Spain, especially Sr. Fraga, who has special reasons for being well informed.

The fact that a civil servant of General Franco should have made such a slanderous statement about me does not offend me, as only he can offend who is in a position to offend. But what does offend me, and it offends me deeply, is that such a statement

should have been permitted to appear in the distinguished columns of AMERICA. Aside from our common democratic position, I believe that it is proper for me also to invoke our common Christian and Catholic position in requesting you to print a full rectification of these slanderous statements.

MANUEL DE IRUJO
London, England

Cost of Homes

EDITOR: In his article on "The Cost of Beer and Other Things" (AM. 8/2) Father Benjamin L. Masse, S.J., seemed surprised that the highly paid workers in the country cannot buy modest three-room houses, and he concluded it was because of inflation. This conclusion I am sure is wrong. The fact is that the average-paid worker—or even the highest-paid—has never been able to support a family and buy a house without help, and that not even in the best of times.

Most families have more than one breadwinner. That and that alone accounts for the number of families living in their own houses. Actually, I believe the average worker could easily support himself and three others, and buy a modern house, regardless of inflation, if we weren't hogtied by the frightful combination of union tactics, antiquated building codes, outmoded construction practices and the lust for too high profits.

DONALD CUMMING

Elizabeth, N. J.

Rights and Duties

EDITOR: Without necessarily disagreeing with the conclusions reached by Msgr. Francis W. Carney ("The Morality of Right-to-Work Laws," AM. 9/6), I should like to point out that the basis of his thesis that "in human relationships duties are prior to rights" is open to question. In the real order we find subjects of rights who are incapable of duties. A child while still in the womb has a right to life; it certainly has no duties. Other examples could be given; moreover, rather unusual conclusions can be drawn in many situations by an unconditioned application of the principle which he invokes. Certainly, his principle is not capable of the unconditioned application which he makes of it.

Inasmuch as three types of union security are possible, it would be better to weigh the arguments for each separately. It is conceivable that the prohibition of one type would be morally objectionable and that of another not objectionable.

(Rev.) JOHN J. O'ROURKE
St. Charles Seminary
Philadelphia, Pa.

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The Presidential Election of 1880

JESUIT STUDIES
by Herbert J. Clancy, S.J.

This monograph is an analysis of the presidential election of 1880. The writer has fine-combed all the available documentary evidence. The personal papers of James A. Garfield, Samuel J. Tilden, Thomas F. Bayard, Chester A. Arthur, as well as those of thirty-one other American politicians, have been carefully examined. The election was one of the closest and most exciting in all American history. Bribery, forgery, and religious bigotry formed the seamy side of an otherwise fair political contest. The loser, Hancock, was convinced that he had really been elected and then defrauded. The winner, Garfield, was promptly assassinated by a disappointed office seeker. The final chapter, which deals with Garfield's close victory and tragic death, is based in part on the assassin's own letters. The monograph joins the company of four distinguished studies of presidential elections: Gammon's study of the election of 1832, Fite's study of the election of 1860, Coleman's study of the election of 1868, and Haworth's study of the election of 1876. Like these men, the author has tried not to let Lord Acton's warning, "The impartial historian can have no friends," keep him from being objective.

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Current Comment

Angry Steelworkers

Accounts of the Atlantic City convention of the United Steelworkers of America mostly featured the giant union's internal squabble, but the real story possibly lay elsewhere. In his opening address to the 3,400 delegates, President David McDonald denounced the steel industry in terms scarcely less scathing than those he used for the Dues Protest Committee. It is clear that the Steelworkers have moved a long way from the pacific path of "mutual trusteeship" which Mr. McDonald walked so hopefully a couple of years ago.

It could be, of course, that the union's leadership decided to play up the employer issue to disarm its internal critics and foster what one delegate called "togetherness." But it could also be that the growing feeling of union resentment against management reached the boiling point at Atlantic City and spilled over. This feeling stems from the suspicion that industry is exploiting the McClellan hearings to divide the members from their leaders. If such is not industry's plan, labor leaders are asking, why the campaign to place on them the blame for inflation? Why the drive for right-to-work laws? And why the spreading attacks on union leaders? (The day before the convention opened, the news broke that several industrialists had helped finance the vicious pamphlet on Walter Reuther which the Knowland forces have been importing into California.)

In opposing right-to-work laws, a number of bishops have warned that these laws are calculated to embitter industrial relations. Evidence mounts that the bishops are right.

Questions for Candidates

Pre-campaign pledges on behalf of our major political parties are a fixture of the autumn scene. To the extent that this rite lessens the use of underhanded smear tactics, it is welcome. Equally welcome would be the reduction of religious tensions now sought by the Fair Campaign Practices Committee.

Toward this goal its chairman, Charles P. Taft, plans to have religious leaders "consider the integrity of questions that could be put to Roman Catholic candidates for political office."

Catholics, together with most political office-seekers, hold convictions which derive from the dictate of conscience. Where such convictions pertain to issues of legitimate interest to voters, questions, fairly posed, are in order. To start off, however, with a reference to a candidate as possibly "disciplined to the power interests of the Church" would seem at least a suspect approach to proper questions. Still more dubious are questions relating to the constitutionality of State statutes unanimously upheld by the U. S. Supreme Court. Such questions are put by POAU members in an alleged effort to "educate everyone to the legal and historical meaning" of separation of Church and State.

The problem here lies in the questioners' unstated assumption of incompatibility between Catholicism and democracy. Understandably, two questions in turn occur to Catholics. What more must they do, in addition to constitutional performance of duty in almost every elective and appointive office in the nation, to demonstrate the unwarranted nature of that assumption? What distinguishes the formal interrogation some would have Catholic candidates undergo from an unconstitutional test of religion? Answers to these questions might help the Fair Campaign Practices Committee in its laudable effort.

Crackdown on Obscenity

Two bills passed by the 85th Congress to clamp down on obscene matter in the mails have been signed by the President. The first provides that senders of smut may be prosecuted in the place where such stuff is delivered, as well as in the place from which it is mailed. Hitherto prosecution could be instigated only in the place where the material was mailed. Fines have been increased, too; second and succeeding violations can draw a maximum

penalty of 10 years in jail, or a fine of \$10,000, or both.

The second law broadens the authority of postal authorities to impound obscene material that has up to now been exempt: pornographic magazines with second-class mailing privileges and obscene publications that have been copyrighted.

Most obscene matter originates, it is said, in or near Los Angeles and New York. Feeling that courts in these two cities "seldom return convictions on obscenity charges," the lawmakers envision this new statute as a means of protecting local communities on which the smut is dumped.

Opponents of all censorship will not like the new laws and it is probably true that they will lead to a crop of administrative snarls. One aspect of the new laws, however, deserves nothing but loud cheers: the severity of the penalties. For too long the smut-purveyors, when and if convicted, have blithely paid a small fine, changed their address and gone right back to their foul traffic. Post-office officials have long felt helpless to track down the culprits at the source; the new laws, rightly assessing the seriousness of this social evil, give officials a double weapon in their fight.

National Day of Prayer

President Eisenhower has designated Wednesday, Oct. 1 as "A National Day of Prayer." He asks our citizens and the visitors to our land to pray for mankind and for a just and durable peace "under the guiding hand of Almighty God."

"In our time, buffeted by unprecedented changes and challenged by an aggressive denial of divine Providence, we have continuing need of the wisdom and strength that come from God," the President said.

These sober words gain added force from the unhappy events of the last few weeks. In the Far East the struggle with Communist China once more has the world teetering on the brink of disaster. At home a harrowing and divisive battle over the Little Rock issue afflicts the unity of our people. Our Government and citizens need consummate wisdom and prudence to secure the paths of peace with justice and charity.

In the 1953 inauguration, Mr. Eisen-

hower used two Bibles for his oath of office. The famous Washington Bible was open at the 127th Psalm: "Except the Lord build the house, they labor in vain that build it"; the other Bible, President Eisenhower's own, was open at II Chron. 7:14—"If my people . . . shall humble themselves and pray . . . and turn from their wicked ways, then will I hear from Heaven, and will forgive them their sins, and will heal their land."

This same trust in God and humility are strongly stressed in the Presidential proclamation. We commend them to all on this National Day of Prayer, which coincides with the start of the month of the Holy Rosary.

In this secularist age, it is no small thing for the head of a government to designate a day of prayer. Thank God,

the "wall of separation" is not so lofty that the voice of the President cannot be heard crying like a muezzin from its top.

Trial and Joy

When a study of engaged couples shows that almost half of them break up before marriage, what can we learn about American life and manners? One family expert, James H. S. Bossard, concludes that flexible engagement practices are a necessary adaptation to the needs of our time. A wider range of careers open to women, more frequent contact between the sexes, earlier marriage and the impersonal human relations of our large, mobile city populations demand more from the engagement period than accumulation of a

hope chest and ceremonial or festive arrangements. The rate of broken engagements is, then, not just a sign of modern frivolity.

That an engagement should test marital intentions and deepen mutual understanding would not seem to be recently developed needs, though modern circumstances may make the trial function more significant. Yet it does not follow that the more often pledges are broken the more successful the institution of the engagement is. Perhaps the high rate of broken engagements rather reflects prevalent attitudes on the fragility of the marriage bond itself.

Whatever the meaning of broken engagements, the fact remains that preparation for marriage has great moment in any society. This fact underlies the Church's solemn blessing of engage-

Liturgical Week at Cincinnati

THE CROWDS which thronged to the sessions of the 19th annual North American Liturgical Week in Cincinnati, August 18-25, proved that the Catholic public is steadily growing in its understanding of the meaning of the Church's liturgy. The speakers on this occasion did much to show where the movement's real strength lies.

First and foremost, speakers emphasized the inner connection of the Church's liturgy, her official and communal worship, with the deepest and most central doctrines of our faith. This connection was strikingly brought out by Father Godfrey Diekmann, O.S.B., editor of *Worship* and long a leader in the liturgical movement in America, who wished to "stress emphatically" that we have no reason to envy those who knew our Saviour as His contemporaries did during His life in Palestine. It was rather they who had the right to envy us. "For by means of the liturgical year we are immeasurably closer to Christ than were even His favored apostles, Peter, James and John, while walking in the flesh with Him."

Participants emphasized the need to bring people to a "sense of community" in their worship of God. Indeed, this might have been taken as the Week's theme song. At the same time, they agreed on a need for genuine personal sanctity, and decried any tendency that would suppress that need.

Father Gerald Ellard, S.J., of St. Marys, Kansas, called attention to the very obvious requirement of the worshiping people for plenty of spiritual nourishment. The Church expressly provides such nourishment by the reading, or

chanting, of the Epistle and Gospel at Mass. Father Ellard gave support to a suggested change—now under study at Rome—that would substitute a two, three or four-year cycle of biblical readings in the Epistles and Gospels of the Mass for the present cycle, which is repeated each year. He also suggested that less attention be concentrated upon creating new missals for Mass attendance, and more upon such plans as Cardinal Lercaro of Bologna has adopted. These include use of a lector to read Epistle and Gospel, and some congregational singing at High Mass or dialog at Low Mass.

Another indication of growing strength in the liturgical movement was the manner in which it was related by participants to other vibrant movements in the Church. At the National Catholic Laymen's Retreat Conference, also held in Cincinnati that same week, Fred Niehaus, religious activities chairman of the National Council of Catholic Men, and active in both conventions, listed a five-point series of Liturgical Week suggestions as a very practical way of "living with Christ," and so living with the retreat, all through the year. In like manner, the liturgy was linked with the Family Life Movement by John Julian Ryan, author and teacher of Goffstown, N. H.; while the many parish priests who attended the meetings showed keen interest in ways and means of relating the liturgy to the catechetical movement.

Proceedings of the Week will presumably be published by its headquarters, The Liturgical Conference, Elsberry, Mo. They will deserve the most careful study by clergy and laity alike.

JOHN LAFARGE

ments in a ritual finding more and more favor among sociologists of married life. Similarly encouraging is the wide interest among marriage counselors and judges in Catholic pre-Cana conferences. A sense of the solemnity of the marriage contract and a mature introduction to the meaning of married life are some urgently needed benefits an engagement should provide.

Woes of the Supermarket

If you do much shopping in the neighborhood supermarket, you will be interested in some facts uncovered by management consultant Norman Jaspan at a recent Supermarket Institute in Chicago.

When you lay your purchases beside the cash register, there is only one chance in four that you will be charged the correct sum. But take heart, most of the time the error will be in your favor. As high as 65 per cent of the customers are undercharged an average of one per cent of the total sale.

Of course, you already know that supermarkets suffer great loss by theft. Probably you have put most of the blame on light-fingered housewives. But according to Mr. Jaspan's investigators, the shoplifting customers' share of the booty is just peanuts in comparison with what the employees steal. After all, it is they who have the lush opportunities to cart off cash and goods. Supermarket employees are said to siphon off well over \$300,000 every working day in the year. This means the profit on \$5 billion of sales. In some cases losses run to \$1,000 a week per store.

More shocking still, dishonesty on the management and supervisory levels is said to be even more costly than malpractice by the rank and file. All in all, another sad insight into the ethics of the market place.

Viva Cristo Rey!

It is often hard to see the hand of Providence in the disasters suffered by the Church behind the Iron and Bamboo Curtains. The work not only of one generation but of centuries seems wiped out in a matter of months.

In this connection, one recent happy aftermath of the now almost-forgotten Mexican persecution deserves recording for our comfort. The story began 34

years ago in the city of Guadalajara, under the Calles regime. On the night of Nov. 26, 1924, soldiers forced their way into the Carmelite monastery of San José and Santa Teresa and expelled the nuns from the three-centuries-old structure. After three years of dispersion, these dedicated women went into exile and were ultimately welcomed to San Francisco by the late Archbishop Edward J. Hanna. In time, thanks to the special efforts of the late Rev. Dennis J. Kavanagh, S.J., they found a residence that, for all its improvisations, at least provided the quiet and peace needed for their calling. In San Francisco they took root and prospered.

Last Aug. 1 the nuns of the Carmelite Monastery of Cristo Rey finally entered a home made for them. The new structure, comprising monastery and chapel, was made possible by the will of Mrs. Rita Marie Shomo. A widowed convert, Mrs. Shomo died in 1954 after a life that seemed dedicated to Carmel.

The City by the Golden Gate is now assured of the permanent possession of a center of inspiration and grace. To complete the story, it should be added that in 1940 the old monastery at Guadalajara was re-established by eight nuns from San Francisco. The persecutor, in this case as in so many others, not only failed to stamp out religion but scattered the seeds of the faith over a wider field.

China Tragedy

In the long pontificate of Pius XII the saddest message he has ever had to pen is undoubtedly his third and latest encyclical on China. Entitled *Ad Apostolorum Principis* and dated June 29, though just released, it takes cognizance of the recent uncanonical and schismatical episcopal consecration of a number of Chinese "patriotic priests."

It has been estimated that 14 Chinese priests have, under Communist pressure, been consecrated bishops by the hands of bishops hitherto in good standing. About 20 priests in all have been designated "bishops" by the Peking regime. This is the first tragic step towards a schismatic, government-controlled Church in China. A tactic of division that was tried but failed in Eastern Europe seems to be succeeding all too well in China. Hence the grave and apostolic admonitions of the Holy

Father to the faithful and clergy of China.

It is a tale of wholesale betrayal of a trust. While bishops known for their zeal for souls are enduring so many trials, the Pope wrote, the occasion is seized to establish false shepherds in their place. For those conferring and accepting consecration under these circumstances, without the necessary canonical authorizations and indeed in open defiance of the Holy See, excommunication is automatic.

Fortunately, this lamentable scandal is countered by the example of others more worthy, both clergy and laity. The case of Bishop Ignatius Kung of Shanghai (AM. 8/11/56) is a particularly inspiring example of courage and solidarity. May his heroism and that of other faithful shepherds prove decisive for the Catholics of China!

Racial—or Social Factors?

One of our corresponding editors in England explains this week what he and several other observers on the scene regard as the real causes of the violent events in Nottingham and London. The Negro immigrants of those cities are the victims not of racial prejudice, he argues, but of nagging social facts which the Teddy boys are taking advantage of: pressure on housing space, on jobs and on sexual morality exerted by the new Negro element.

But Justice Sir Cyril Salmon, who on Sept. 15 sentenced nine white youths to four years' imprisonment, was voicing the view of many other Britons when he said to the condemned youths:

It was you who started the whole of this violence on Notting Hill—you savagely attacked five peaceful and law-abiding citizens without any shadow of an excuse. Indeed, you knew nothing about any of them except that their skin happened to be a color which you, apparently, did not approve.

Interviews with Teddy boys have been appearing in newspapers around the world. The statements of Britain's fancy dressed hooligans show that, in addition to various cultural and social factors, there is the ugly factor of racial hatred.

It is unfortunate for Britain that this racial problem has agitated much of the Commonwealth. The British press and Government spokesmen perhaps made

matters worse by bringing up the subject of immigration controls. It must be painful, indeed, for Englishmen to see their tradition of racial tolerance assaulted and to have their tradition of free access to the mother country questioned.

Life in Kerala

In this issue (p. 666) the Rev. Joseph Vedassery paints a picture of life in India's Red-ruled Kerala State which is at once grim and hopeful. Law and order have deteriorated under Communist rule. Political murders are on the increase. The Communists have failed to solve the unemployment problem, one

of the issues which won them the 1957 elections. The near chaos, however, does have its saving aspect. Because of it the people of Kerala are coming to realize what it means to be ruled by Communists.

Moreover, Kerala is becoming a problem of national importance. In the course of parliamentary debate last Aug. 22, Prime Minister Nehru himself more than hinted at the need for Government inquiry into the goings-on there. Since state governments enjoy considerable autonomy under the Indian Constitution, such a move would be considered a drastic measure. But drastic situations call for drastic remedies. Certainly the reports of police inaction

in Kerala while roving bands of Communists terrorize the populace into support of the regime and make it impossible for rival political organizations to operate do not square with the democratic ideals professed by the country as a whole.

In traveling through India several years ago, one of our associate editors experienced almost everywhere an "it-can't-happen-here" attitude toward the Communist menace. Kerala has demonstrated that it can happen there. Yet there is cause for optimism. As Fr. Vedassery notes, the people of Kerala have been shaken out of their lethargy. Perhaps all India may now come alive to the threat within.

A Common Ground for Separated Brethren

IN THE DOORWAY of our residence hall a Presbyterian minister stood with me and we chatted about pastoral problems. Some yards away, a Jewish rabbi was posing in his prayer shawl for a photograph. A Lutheran pastor was taking the picture. All these men were living in the same building on the campus of a Catholic university.

For clergymen of different faiths to gather and live for a week in such surroundings must seem strange, indeed. But it happens every summer in the Institute for Mental Health at St. John's University, Collegeville, Minnesota.

Last year AMERICA published a report on the Institute for Mental Health, and similar reports have appeared in *Lumen Vitae, Jubilee* and elsewhere. The emphasis in all of them has been on the principal aim of the Institute—the education of clergymen in pastoral psychology.

My own recent experience in the St. John's Institute has convinced me that another aspect is also noteworthy, namely, the coming together of clergymen of different faiths.

Offhand one might suspect that discussions of pastoral psychology would provide fertile ground for the growth of misunderstanding and disagreement among students so diverse. The field is, after all, an infant one, and Protestant thinkers have taken much of the initiative in it, particularly in this country.

In practice, however, one finds quite a different story. There were certainly theological differences, and no one tried to hide them or stoop to dogmatic indifferentism. (I speak for the Protestant and Jewish members of the group as well.) But the group of 33 priests, 6 Protestant ministers, and 2 Jewish rabbis lived amicably in the same

residence hall, chatting at the same breakfast table and during the same coffee breaks. They experienced the sincerity and interest of the other participants. They swapped stories about their respective pastoral jobs and pooled valuable experiences. In short, they lived for one short week a common life.

It was a new experience to run an errand for a crippled Lutheran pastor, to be caught between a rabbi and a Congregationalist minister in a discussion of the seal of confession, to watch a Catholic priest and a Jewish rabbi playing tennis (No, the rabbi won.). For many priests, too, it was a new experience to live for a week with diocesan priests, Capuchins, Benedictines, Franciscans, Redemptorists and Maryknollers.

But the real unifying force in the Institute at St. John's was pastoral psychology itself. Far from being a mental bog of confusion and controversy, it was really a well-defined area of problems shared in common by all the participants. Through learning together and sharing experiences, both sides found the coldness and aloofness melting into personal warmth and respect. Because of our common problems and interests, dogmatic differences could move for the moment into the background.

The merits of such an ideal situation should not for a moment be overlooked or underestimated. Pastoral psychology is today one of the rare areas in which all the faiths can meet on a genuine common ground while keeping at a safe distance from both dogmatic indifferentism and dogmatic controversy. The charity and mutual respect developed at St. John's between individual Catholic, Protestant and Jewish clergymen cannot but have far-reaching effects beyond the scope of pastoral psychology.

DANIEL C. O'CONNELL

FR. O'CONNELL, S.J., of St. Marys, Kan., has written for the Journal of General Psychology.

Washington Front

Desegregation: Derailment in Virginia?

IN A SERIES of bewildering moves, Gov. J. Lindsay Almond of Virginia managed to confuse everybody, and also perhaps himself, on just what his State was going to do about desegregation of public schools. He also threw doubt on the validity of his own "massive-resistance" laws of 1957.

Three Federal judges had declared the Virginia laws invalid and ordered Negro pupils entered in Arlington, Norfolk, Charlottesville and Front Royal. The first three of these are cosmopolitan: Arlington is really a Northern county; Norfolk, a busy seaport metropolis, is Virginia's largest city; and Charlottesville is the seat of Thomas Jefferson's own State University. None of them is truly Virginian in the backward sense. Front Royal was special: a lovely mountain town, with the one high school in all of Warren County. Some 100 Negroes were transported by bus as far as 55 miles away, boarded there from Monday to Friday. Federal Judge John Paul ordered this unnatural situation to stop. So Governor Almond ordered the white high schools closed.

Then, in advance of court orders, he closed the other schools under Federal bans. That was standard procedure under the laws. Then he suddenly announced that he would take over these schools himself and oper-

ate them segregated as his own superintendent of schools. But his own lawyers found another law which says a school may be *operated* only by the local school board. His idea had been that as Governor he would be immune from suit. (The school boards are still subject to the Federal judges, as in the past.)

Balked at this point, he switched to another tack. He took the constitutionality of his school laws to his own State's Supreme Court! Some thought this very clever; it would bypass the Federal courts, maybe stymie them for many years. But disagreement came from Robert E. Lee Baker, a Virginian who is his State's correspondent for the *Washington Post* and gets around. He thinks that Almond's real purpose is to have some laws declared illegal, to take him off the hook—especially the laws closing the schools, or denying State funds to them if they remain open and desegregate themselves.

The reason for this idea is easy to find. At long last, the Governor has found Virginians, apart from the few wild men and women, in a groundswell of a save-the-schools movement. This claims 3,500 members in Arlington alone, and Charlottesville is going strong, with Norfolk not far behind. This could mean more litigation, not originating with the Negroes, as of now, but with the whites. This opposition to closed schools comes especially from the parents of high school seniors; they fear that too prolonged an absence from classes may deprive their sons and daughters of the necessary credits to enter college next fall. These are not Negroes or poor whites, but influential people. Maybe Governor Almond has heard from them.

WILFRID PARSONS

On All Horizons

EDITOR DIES. The Catholic press mourns the loss of Rev. Robert H. Duffy, 41, editor of the *True Voice*, weekly of the Archdiocese of Omaha, who died Sept. 4 in a highway accident. In U. S. Catholic journalism, his deft but forceful editorials were outstanding.

► **ACTION IN INDIA.** The Catholics of India, under the leadership of Cardinal Gracias, are planning a congress to find means of combating the intellectual arguments of international communism. One project envisaged is the formation of a "peace army" of 15,000 workers to expose Red aims in Kerala by a door-to-door campaign.

► **ROSARY CAMPAIGN.** In an unusual joint program, the bishops of ten dioceses, in Minnesota and North and South Dakota, have proclaimed a dia-

cesan-wide crusade to make the Rosary a daily and intimate part of family life. There are an estimated 250,000 Catholic homes in the three-State area.

► **PRAYERS FOR CHINA.** A card bearing a prayer for the afflicted Church in China is being distributed, to those who ask for it, by Rev. John Lee, 1921 N. Keldvale Ave., Chicago 39, Ill.

► **YCS GROWS.** Rev. James R. Anderson of San Diego is the newly elected national chairman of the Young Christian Students' executive board. There are now 200 YCS high school sections.

► **PEACE MEET.** Space exploration and control, along with thermonuclear weapons, will be among the subjects discussed at the annual convention of the Catholic Association for Interna-

tional Peace set for Oct. 24-26, in Washington, D. C. The keynote address will be delivered by Most Rev. John J. Wright, Bishop of Worcester. The CAIP Peace Award will be made at the banquet, Oct. 25, at 12:30 P.M., in the Burgundy Room of the Sheraton-Park Hotel.

► **LATE WRITER'S LETTERS.** A search is on for the papers and letters of Caryll Houselander. Her literary executor, F. J. Sheed (33 Maiden Lane, London, W. C. 2), has promised that all material made available will be returned after copying. Miss Houselander, a convert and author of many spiritual works, died in 1954.

► **INTER-CHURCH POST.** The Dutch bishops have named an "episcopal delegate" for contact with Protestant and Orthodox Christians. The new post is said to be in line with a recommendation of the Holy Office, which on Dec. 20, 1949 urged action to further Christian unity.

R.A.G.

Editorials

Education at Little Rock

THE PUBLIC SCHOOLS in Little Rock did not open according to schedule on Monday, September 15. But three days earlier the U. S. Supreme Court read officials, parents and children in that Arkansas community—as well as those in many other troubled Southern communities—a lesson in basic American civics. On September 12 the high court unanimously affirmed the reversal by the Eighth Circuit Court of Appeals of a two-and-one-half-year postponement of integration granted to the Little Rock school board June 21 by District Judge Harry J. Lemley.

In effect, the Supreme Court's ruling gives a resounding no to the questions: Is violent local opposition to integration in the public schools a valid reason for continued postponement? Is the threat of violence a justification for modifying the ruling that integration must proceed "with all deliberate speed"? Must the efforts of the Federal Government to protect the constitutional rights of citizens yield to ingrained social prejudice?

The struggle over desegregation and integration will, unhappily, be a national worry for years to come. The recent decision, however, makes even more anomalous the position of the Faubuses and Almonds and other Southern leaders who pose as upholders of legality, States' rights and white supremacy. The road they follow ends in outlawry and anarchy.

State officials everywhere, including those in Arkansas and Virginia, take an oath to support the Federal Constitution. The interpretation of that document is the office, not of an individual State official or legislature, but of the U. S. Supreme Court. When the court errs, or its decisions do not correspond to the will of the nation, there are established procedures for seeking redress. The cavalier dismissal of a Supreme Court decision as "unconstitutional" by the Governor of Arkansas or Virginia is not one of these ways. To justify continued defiance of the Constitution in the name of State sovereignty is a fatuous attempt to revive a dead issue.

The President and the Doubting Draftee

A FEW DAYS prior to President Eisenhower's radio and TV address of September 11, *New York Times* correspondent James Reston quoted an unnamed Washington youth in his column. Because the opinion of the young man, a prospective draftee, reflected Washington's prevailing mood as the country faced another Far East crisis, Mr. Reston thought it worth recording.

Like many another young man in the same shoes, Mr. Reston's youth realized that, once drafted, he might

These were considerations that prompted President Eisenhower on the day of the Supreme Court decision to appeal "to the sense of civic responsibility that animates the vast majority of our citizenry to avoid defiance of the Court's orders in this matter."

Some idea of the lengths to which Governor Faubus and the hard-core segregationists are prepared to go can be gathered from the 15 laws recently passed by a special session of the Arkansas Legislature. The Governor was not only given full power to destroy that pride of the American people, the public school, rather than accept integration, but in thus arming him the legislature unceremoniously leveled the "wall" of separation between Church and State erected by the constitution of Arkansas. Act Number 5 of the new legislation provides for the reallocation of State funds from a closed school to other public schools and to accredited nonprofit private schools, *including sectarian institutions*. These funds would go to any school accepting students displaced by integration. This measure sharply conflicts with the accepted meaning of Article XIV, Section 2, of the State Constitution, which says plainly enough:

No money or property belonging to the public-school fund or to this State, for the benefit of schools or universities, shall ever be used for any other than for the respective purposes to which it belongs.

The youngsters who have been shut out of their schools in Arkansas and Virginia may have to be patient for some weeks. For although policemen, lawyers, marshals, judges and State officials are disrupting the formal process of schooling, this is still a small price to pay for learning the larger lessons of respect for the process of law, recognition of the equal rights of all persons and regard for charity and justice. We hope the children will learn these lessons better than have some of their parents.

be called upon to defend the Nationalist-held offshore islands of Quemoy and Matsu against Chinese Communist attack. He lacked the information, he remarked, to judge the wisdom of fighting Red China to keep these islands in friendly hands. But he did feel he was entitled to the confidence that the Government was approaching its China problem "in an orderly and serious way." He was willing to fight for his country, even on the beaches of Quemoy and Matsu. Nevertheless, he

wished he could feel the Administration had decided the matter only after the most careful deliberation.

Uneasiness over our policy toward Quemoy and Matsu has not been confined to the nation's capital. The strategic value of these islands to free-world security has been questioned all over the country and by our allies. Are they worth the sacrifice of a single American life? In pronouncing ourselves ready to defend them against Communist assault, have we not needlessly maneuvered ourselves to the brink of war? Against this background of incertitude Mr. Eisenhower made his TV appearance.

As the President spoke, it was almost as though he were addressing Mr. Reston's doubting draftee. What was at stake was not merely Quemoy and Matsu, Mr. Eisenhower declared, but the whole system of Western defenses in the Pacific. Reminding his listeners that the Munichs of the past had inevitably led to war, he asked:

Shall we take the position that, submitting to threat, it is better to surrender pieces of free territory in the hope that this will satisfy the appetite of the aggressors and we shall have peace?

In the President's judgment the renewed Communist shelling of Quemoy was but the first step in a planned series of actions which have as their ultimate aim the seizure of Chiang Kai-shek's Taiwan stronghold and the eventual "liquidation of all the free-world positions in the Western Pacific." Said Mr. Eisenhower:

I assure you that no American boy will be asked by me just to fight for Quemoy. But those who make up our armed forces—and the American people as a whole—do stand ready to defend the principle that armed force shall not be used for aggressive purposes. Upon observance of that principle depends a lasting and just peace.

If indeed Quemoy and Matsu are essential to free-world security, then Americans have no alternative save to support a policy which envisages possible American intervention in their defense.

Behind the Big Deficit

IN THESE TIMES of cold and hot wars, of inflationary pressures at home and exchange crises abroad, Federal budget estimates are about as reliable as mid-winter odds on the Kentucky Derby. Even in normal times it is hard enough to guess what a big Government like ours will spend and collect during a 12-month period ending 17 months from the date of prediction. These guesses must not only anticipate the mood of Congress; they must also foresee the course of a highly complex economy a year and one-half into the future. And then, too, of course, since we live in a democracy, the vision of fiscal things to come tends to be distorted by the fears and hopes of statesmen-prophets who can never afford to forget that they are also politicians.

All this is a roundabout way of saying that no one ought to be surprised that in projecting the 1959 budget

This statement of the case, however, has not met with universal acceptance. The President did not succeed in allaying the suspicion that we have been jockeyed into a position on Quemoy not of our own choosing but of the choosing of Chiang Kai-shek, who has committed one-third of his forces to the offshore islands. Many still feel that it is not free-world security which is at stake but the ephemeral dreams (admittedly encouraged by our one-time "liberation" policy) of the Chinese Nationalist leader, who still talks of a return to the mainland. Barring an insurrection in Red China, which is unlikely in the foreseeable future, Chiang's reconquest of China could not be accomplished without the expenditure of American blood and treasure.

Was it for this reason that the President left the door open for negotiation with the Reds? As Mr. Eisenhower stated:

There is a far better way than resort to force to settle [the Quemoy problem] and there is some hope that such a better way may be followed. That is the way of negotiation.

But why negotiate unless we are seeking some way to "extricate ourselves with honor," as the slogan being heard in Washington these days would have it? And how do we extricate ourselves with honor unless we succeed in neutralizing these offshore islands, a process which would involve the withdrawal of Nationalist troops to their Taiwan stronghold? We cannot, as Secretary Dulles has said, barter away the territory of a friendly Government. But, as the ally of Nationalist China, we can make recommendations which military and political wisdom would seem to justify.

Such an approach to the problem of Quemoy need not compromise the position of Taiwan as a bastion of the free world's Pacific defense line. Indeed, it must not. For never again must that island be used as the spring-board for an attack on Southeast Asia, as Japan used it in World War II and as Soviet Russia and Red China could use it today. That is the basic issue which should determine our involvement in Taiwan Strait and our support of Chiang Kai-shek.

Behind the Big Deficit

last January the President missed the target. The only surprising thing about it is that he missed by so much. The President estimated that the Government would spend \$73.9 billion in fiscal 1959 and take in \$74.4 billion, leaving a slim surplus of \$500 million. After the customary midyear budget review, Maurice H. Stans, director of the Bureau of Budget, announced on September 11 that a record peacetime deficit of \$12.2 billion was in prospect. Spending estimates had been revised upward to \$79.2 billion, and indicated receipts had been revised downward to \$67 billion. Mr. Stans "hoped" that the final deficit would be smaller than now appeared likely, but he admitted that it might well be larger.

What made the crystal ball so murky last January? In the first place, the recession turned out to be

much deeper than the Administration—neve one to err on the pessimistic side—had anticipated. Because of our heavy reliance on income taxes as a source of Government revenue, the decline in production and employment has had a severe impact on Treasury receipts. In January, Mr. Eisenhower estimated personal income-tax collections at \$38.5 billion. The revised estimate puts them at \$36 billion. He thought that taxes on corporate profits would reach \$20.4 billion. Now they seem likely not to go beyond \$16.7 billion. Since the recession started last August, and had by January spread to such an extent as to cause grave apprehension in Congress, it is hard to explain how the Administration strayed off target by such an amateurish margin.

In the second place, the Administration failed to reckon with the ingenuity of our farmers (not to mention the weather) and with the drastic change in the attitude of the 85th Congress toward spending. This failure is, of course, more excusable than the miss on receipts. Mr. Eisenhower could scarcely have anticipated that American farmers, blessed by favorable weather, would grow the biggest crops in our history on the smallest acreage they ever planted. The bumper harvest now in prospect has forced an upward revision of \$1.8 billion in the funds allotted to the Agriculture Department for its price-support and loan programs.

The shift in congressional sentiment could more readily have been foreseen. Though the first session of the 85th Congress was notable for its zest for economy,

the combination of Soviet sputniks and widespread unemployment brought about a radical, but predictable, change of heart. Even before Congress assembled, a Senate committee had started readying an answer to the Russian triumph in rocketry; and the representatives had no sooner returned to Washington than they began concocting costly schemes to soften the impact of the recession. Though the President vetoed a number of proposals, he found himself with an anti-recession housing program costing a billion, higher wage increases for postal and other Government workers than he wanted and a half-billion increase in defense spending. He was lucky that Congress didn't vote a more liberal jobless pay measure than the \$585-million bill his supporters backed.

Whatever one may think of the Administration's prophetic gifts, the 1959 fiscal outlook goes a long way toward assuring economic recovery. In fact, it gives such a powerful push to the recovery already in progress that both the President and the Federal Reserve Board now seem more fearful of inflation than of slump. If they are right, there is comfort in noting that 60 per cent of the prospective 1959 deficit is attributable to a decline in anticipated Government revenues, and only 40 per cent to an increase in spending. This indicates that a speedy recovery from the recession affords more hope of cutting that \$12.2-billion deficit than do any plans the Administration may have of curbing Federal outlays.

Do We Review Books, or Publishers?

SOME MONTHS AGO Msgr. John S. Kennedy, editor of the *Hartford Transcript*, who also writes that paper's sparkling book-review column, "The Sifting Floor," wrote a witty piece on "Demands on the Book Reviewer." He quoted from a number of fictitious but all too typical letters; his correspondents asked him would he please suggest source material for an M. A. thesis, or kindly compile a comprehensive reading list on "anti-Gallicanism among the lower clergy of Provence from 1815 to 1848," or be gracious enough to read a small manuscript on "the history of the buttonhook." To all such requests Msgr. Kennedy decided that he had to say a gentle but firm no.

But there are other types of letters that come to book-review editors, and some of them pose more delicate problems. One zealous type of correspondent becomes really indignant when a good book gets a favorable review if its publisher has been guilty in the past of offering books of questionable taste and morality. A number of years ago, several indignant readers of our book columns wrote in to demand how in the name of decency we could ever again review favorably a book published by Macmillan, since that firm had had the effrontery to publish *Forever Amber*. This problem has risen again; indeed, it was flagrantly dramatized in the September 7 issue of the *New York Times Book Review*, in which, on facing pages, were prominent ads for two books published by Putnam. One book was *Lolita*,

which we excoriated (AM., 8/30, pp. 552-553); the other was *The Once and Future King*, which we heartily praised (AM. 9/20, pp. 646-647). Did praise for the one book imply condonation of the other? Are we indifferent whether firms play, so to speak, both sides of the literary street?

Obviously, as Catholic journalists, we cannot be indifferent to the appearance of suggestive best-sellers. We will continue to blast books like *Lolita*, and to express our not-too-mild wonder that otherwise reputable firms stoop to such huckstering. But fairness demands that we call attention to the good books; further, our hope is that we shall thus do our stint toward driving out the bad by stimulating a demand for the good. This is by no means a pipe-dream. Our uncompromising stand on books like *Lolita* has, over the years, been at least partly responsible for giving publishing houses pause in continuing so to debase a noble profession.

If it ever became evident that a particular firm was making a *policy* of publishing only pornographic books, that would be another question, and we would readily cancel such a firm from our review lists. Meanwhile we shall continue to praise the good books, first of all because they are good and, second, in the hope that the *Lolitas* and the *Forever Ambers* will appear less and less frequently on the lists of self-respecting houses. After all, it is books that we review, not primarily the publishers.

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Religion and the ACLU

Robert F. Drinan

IN 1950 WHEN Roger N. Baldwin resigned after 30 years as the guiding spirit of the American Civil Liberties Union, his colleagues sponsored a banquet for him at the Waldorf-Astoria. Mr. Baldwin, the sometime radical and colorful advocate of unpopular causes, complained in his farewell talk that the organization he had founded in 1917 had assumed an "unexpected respectability," on which he looked with a certain suspicion.

The "respectability" of the ACLU has since 1950 become more evident; its membership has more than quadrupled since then to 45,000, and its 29 paid staff workers coordinate the work of 800 volunteer lawyers in 300 cities and an ever increasing number of State affiliates, staffed with full-time or part-time paid personnel. ACLU states that it "is the only permanent national nonpartisan organization defending the Bill of Rights for everyone." ACLU's national budget is approaching \$400,000 and the number of its interventions and press releases continues to mount.

A thorough second look at the ACLU is merited and a review of its Church-State position is especially in order in view of the weight which the press and the public seem to give to its pronouncements on the cases in which it intervenes. With this in mind this writer reviewed the union's literature and had lengthy talks with Patrick Murphy Malin, executive director of ACLU, and Louis Joughin, assistant director and co-ordinator of the union's work in the Church-State area.

ORIGIN OF ACLU

After Roger Baldwin had served nine months in prison for defiance of the 1917 draft law, he entered upon a career as the defender of Everyman. Baldwin's philosophical commitments seem to have been uncertain or nonexistent but he became deeply involved in the Scopes trial over Tennessee's Anti-Evolution Law, the contests over the Federal Antisedition Act and the struggles of labor unions—especially coal miners—to vindicate their rights prior to the Norris-La Guardia law of 1932.

In 1927, after a visit to Russia, Baldwin published *Liberty under the Soviets*. The book, to say the very least, was not a realistic picture of Russia at that time.

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During all this period Baldwin was seeking to extend the Civil Liberties Union, which in those days almost always reflected his personal views. These were often radical and extreme. In this connection it is noteworthy that as late as 1934 Baldwin published a magazine article entitled "Soviet Russia Today" in which he seems to have subscribed to some basic Communist dogmas.

The 1939 pact between Hitler and Stalin came as a traumatic shock for Baldwin and the ACLU, which for several years had been denouncing fascism but at least condoning communism. On February 2, 1940 the ACLU came to a critical decision and voted to exclude from its rolls all members of totalitarian parties. Communist party member Elizabeth Gurley Flynn refused to resign, necessitating an order of expulsion by the Board of Directors. Since 1940, there can be no question that the ACLU is anti-Communist.

The national enthusiasm for civil liberties after the war gave the ACLU the greatest opportunity in its history and the union has used it well. Its income has more than tripled since 1950, and it has intervened now in over 2,000 cases. The able administration of Executive Director Patrick Murphy Malin, Philadelphia Quaker and former professor of economics at Swarthmore, will in all likelihood continue to enhance the prestige of the organization.

The ACLU, with offices at 170 Fifth Avenue, New York, lists on its stationery a national committee of 80 prominent individuals. Included in the list are three Protestant bishops—one of whom is Bishop G. Bromley Oxnam—and two Protestant clergymen. No Catholic or Jewish cleric is listed. This group does not direct policy, however, and holds no meetings.

The policy-making group behind ACLU's frequent pronouncements on civil liberties cases is the 35-member Board of Directors, among whom are two Catholics, James O'Gara and Edward Bennett Williams. This group meets fortnightly in New York to discuss policy decisions. A request by this writer to participate in a discussion with the directors on Church-State matters was to be presented to the board's September 22 meeting.

ACLU's Board of Directors has always been composed almost exclusively of New Yorkers and includes many lawyers. Although the board decides policy on some of the deepest constitutional problems of our age,

none of the great writers on constitutional law, like Prof. Edward S. Corwin or Prof. Robert K. Carr, is a member. ACLU officials concede that the necessity of having regular meetings in New York and the absence of travel funds have restricted the membership of the board to those in the metropolitan area. The union's leaders state that they have been searching through the years for more Catholics to serve on the board but that few of those invited have accepted.

The Board of Directors ranges over broad areas and assumes a definite position on involved questions of censorship, loyalty and security, criminal procedure, racial problems and the rights of labor unions and their members. No record of split decisions or dissents within the group is ever made known to the public. Some dissent, however, must be present since the Supreme Court very frequently resolves by a close vote the problems on which ACLU pronounces.

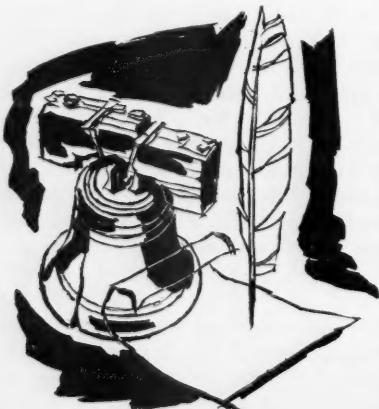
Everyone must warmly congratulate ACLU on the courageous stand which it has taken on the segregation issue. Everywhere the union has advanced the ideal of integrated schools. Equally admirable is ACLU's forward-looking position on the rights of those accused of crime. The union's condemnation of abuses in congressional investigations is also commendable. Likewise notable is its defense of equal rights for women and its insistence on fairness to aliens. Many other most admirable attitudes could be noted among the far-ranging positions it has taken.

Not everyone will agree with certain other stands ACLU has taken, such as its declaration that the Smith Act of 1940, under which members of the Communist party have been prosecuted, is unconstitutional. Nor will there be unanimous applause for the ACLU persuasion that the Federal loyalty program has limited value, or that laws against obscene literature are a considerable threat to civil liberties. Such differences of opinion, however, are inevitable since ACLU pronounces on scores of questions that are as complex as the civilization which produced them.

ATTITUDE TOWARD RELIGION

After a cursory review of ACLU's declarations about religion, at least one commentator concluded that the

union is an "enemy of organized religion." ACLU opposes released-time religious education even when held off the school premises (allowed by the 1952 *Zorach* decision of the U. S. Supreme Court), actively campaigns against bus rides



for private school children (authorized by the 1947 *Everson* decision of the same court), is against Bible-reading in public schools and is not willing to allow any form of general religious exercise or instruction in tax-supported schools. To conclude from these facts, however, that the ACLU is hostile to religion is simply unfair to the organization. The fact is that the ACLU has a very positive devotion to every type of religious activity and a desire to extend as far as possible the horizons of religious liberty.

The ACLU has been active for many years in efforts to extend constitutional protection to the exemption of conscientious objectors, to the activities of the Jehovah's Witnesses and to those who refuse to salute the flag on religious grounds. ACLU has joined with Catholics in fighting zoning ordinances which would exclude Church-related institutions from certain residential areas and has protested the compulsory attendance of Catholics and others at high school graduation exercises held in Protestant churches. ACLU has no objection to statutes which would guarantee to mothers in adoption cases the right to transmit the mother's religion to the child if this is also for the best interest of the child. ACLU has never spoken against tax-exemption for religious groups, nor against draft-exemption for seminarians and full-time ministers of religion. ACLU defends the provision of religious service to members of the armed forces, though it does not endorse such provision through an official chaplaincy system.

RELIGION AND EDUCATION

Catholics can rejoice in all of these positions and can be grateful that religious liberty has found such an ever more powerful and respected voice. But Catholics and all religionists must file several caveats when it comes to ACLU's position on religion's relationship to education. After the *Everson* decision in 1947 and again after the *McCollum* decision in 1948, the officials of the ACLU had a "great debate" on what would be the union's position on the thorny question of the relation of Church and State.

They decided that the union should advocate the absolute separation of Church and State and should oppose, consequently, any monetary aid to church schools as well as the introduction of any sectarian instruction into the public school curriculum. ACLU has adhered strictly to this policy, with the result that it opposed the *Zorach* decision and is working for its reversal on the basis that even the minimal aid rendered by the school to off-the-premises released-time instruction is an unconstitutional aid to religion.

In line with this policy ACLU actively campaigns against any suggestion that children going to private schools obtain bus transportation or secular textbooks. The union is, for example, currently working against an Oregon law designed to give free textbooks to children in private schools. Somewhat inconsistently, however, ACLU has no objection to Catholic school children sharing daily in the benefits of the Federal School Lunch Act.

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ACLU's insistence that no tax money go to church-related schools gives its literature in this respect a resemblance to that of Protestants and Other Americans United for the Separation of Church and State (POAU), an organization on which as such ACLU takes no position.

ACLU'S PHILOSOPHY OF THE STATE

It is easy to say that ACLU draws its conclusions on religion from major premises which are secularistic, but it seems doubtful that this remark (so often repeated in the Catholic press) would be meaningful to those active in ACLU. This organization, in the spirit of its founder, seems to be interested only in concrete cases and specific rights, not in a philosophy of government. ACLU seems to have only one principle underlying its statements on the relation of government and religion. That principle is that the state is constitutionally banned from concerning itself in any way with religion. The state must be absolutely neutral, neither favoring nor disfavoring religion in any way. The state is incapacitated from even inquiring about religion, ACLU states, and on this basis ACLU opposed a question about religion on the 1960 census.

The government, in ACLU's opinion, must not discourage religion, which the denial of tax-exemption to churches might do, but it must not on the other hand encourage it, which the supplying of bus transportation to church-related schools might do. The neutrality of the state must, moreover, give to those who make Saturday their day of worship the right to pray on this day and work on Sunday.

How does this principle of total neutrality operate when there is a question of the parental right to educate? ACLU enthusiastically endorses the right of parents and churches to conduct schools of their choice and would undoubtedly concede that this right is one of our fundamental civil liberties. But ACLU denies that the state has any right or duty to aid parents to implement this basic liberty. The fact that children in private schools are deprived of rights intended for all children, and the undeniable truth that parents of children in Catholic schools are penalized for exercising their parental right seem to make no impression on a group which is so sensitive to any infringement of rights in other areas of life. For the ACLU the *absolute* separation of Church and State, with the prohibition of any aid to religion, seems to give a satisfactory answer to the problem of the parents of 5 million children in Catholic schools.

IS ACLU NONPARTISAN?

It seems to this writer that ACLU is a good deal behind the best thinking in the country on the relationship of government and religion. Its position, furthermore, is simply not the law, and for the ACLU to continue, in the name of civil liberties and as the self-appointed "only permanent national nonpartisan organization defending the Bill of Rights," to oppose bus rides and off-the-school-premises released time creates serious problems for Catholics and all religionists. If ACLU wished

to defend the Bill of Rights as presently interpreted by the Supreme Court, no one could object to its assuming the title "nonpartisan." But when it openly advances its own opinions—views inconsistent with two recent major opinions of the Supreme Court—the *Everson* and *Zorach* rulings—on can challenge the "nonpartisan" role which ACLU asserts it has assumed. The Church-State positions taken by the ACLU are *not* nonpartisan; they are the result of one theory of the role of the state in a pluralistic society—a theory not subscribed to by a large body of eminent constitutional law experts in this country and not at all considered to be "nonpartisan" by many religious groups. ACLU's version of the First Amendment has so magnified the establishment clause and the separation of Church and State that the religious liberty section of the First Amendment is unduly restricted.

One of the most difficult things about the ACLU for Catholics to accept is the inference clearly drawable from its activities that Catholics are violating the civil liberties of other Americans. For example, in a recent controversy over the enactment of a Connecticut law authorizing bus transportation to parochial schools according to local option, ACLU actively worked against the bill at Hartford. Since Catholics were active on the other side, many observers who do not understand that the U. S. Supreme Court in the *Everson* decision allowed States to provide bus transportation for private school children were probably persuaded that Catholics were seeking to change the law and enact something which ACLU states is unconstitutional and contrary to the separation of Church and State. If ACLU wishes to prevent the creation of new religious tensions, it should make clear in its pronouncements that its own attitudes are contrary to the law and are only the partisan views of 35 men and women who, for the most part, live in or near New York City.

ACLU seems to realize that its position on Church-State problems may be too doctrinaire and its relatively new committee on Church and State is rethinking the problems of government vis-à-vis religion. Louis Joughin, who is not a lawyer, recently resigned from the union to accept a position with the American Association of University Professors. His successor in coordinating Church-State activities will have many great and complex problems to discuss with the advisors whom he selects. It is to be hoped that an organization which claims to be "nonpartisan" will listen to all parties and adopt a Church-State philosophy more acceptable to those who, though desiring the separation of Church and State, seek, with an equally intense desire, to implement the right of parents to the education they seek for their children.



Red Regime in Kerala

Thomas Vadassery

MANY AN ANTI-COMMUNIST in the world felt disillusioned on April 5, 1957, as yet another theory about communism was proved false. On that day the 11-man Cabinet formed by the Communist party of India was sworn in and took over the administration of Kerala State. The Communists came to power through purely democratic means, winning control of the state legislature in the general elections held in March.

Kerala, smallest of India's states, has an area of 15,000 square miles, 1/24 that of India, and a population of 13.6 million. Before the states in India were reorganized on a linguistic basis in November, 1956, Kerala consisted of three separate units: the Maharaja-ruled kingdoms of Travancore and Cochin, and Malabar, that part of Madras State where Malayalam is spoken.

Scenically Kerala is the delight of tourists. The innumerable rivers and the countless meandering canals with their quaint-looking crafts and tiny canoes, the miles on miles of cool coconut groves, plantations of rubber, tea and coffee, the blue mountains in the east with their immense forests rich in wild life, and the vast expanse of the ocean to the west make Kerala a dreamland. The people are highly cultured, healthy and robust, extremely clean, industrious and intelligent. Literacy is higher in Kerala than in any other part of India—54 per cent.

What helped the Reds into power in Kerala? It is not easy to answer this question offhand; but a certain number of things stand out clearly.

COMMUNIST HONEYMOON

During the war, especially after 1942, the Communists, who were then busy propagating the slogan of the "people's war," entered into an *entente cordiale* with the autocratic State Minister of Travancore. Indeed, so close were their relations that the Communists went about freely organizing a private militia of their own, which the Minister used as freely to suppress the Congress movement for independence. This honeymoon not only helped the Communists to entrench themselves in the state but also to emerge as the champions of the Nairs (influential middle-class Hindus), who feared that their interests would suffer if the Christian-dominated Congress came into power.

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The democratic system was introduced into Kerala soon after India gained her independence. But somehow or other, true democracy failed to take root. In the short period following independence, as many as nine governments were formed and fell. Internal strife among members of the ruling Congress party accounted for most of the incompetence. There were too many dissensions, too much lust for power and a great deal of nepotism and corruption.

Of 1.9 million landowners in the Travancore-Cochin area, 94.1 per cent possess holdings below 3 acres. Holdings below one acre form 38.1 per cent. These figures show how the land is fragmented in the state. The farmers are weighed down by debt, and the average landholder's financial resources are too meager to allow him to use modern methods of cultivation.

Right from the beginning, the Communists posed as the champions of the landless. They agitated through a campaign of violence, arson and murder. The Government banned the party but it carried on its activities underground. While Congress leaders failed to alleviate the misery of the masses, the Communists thrived.

Unemployment, too, helped the Communists to power. Twenty per cent of the adult population is fully unemployed. Actually, the real problem is underemployment, for many people can find work only a few months in a year, or a few days in a month. This is quite natural since 76 per cent of the people are farmers, and agriculture is seasonal.

Then there is the unemployment of the educated. The Malayalees are an intelligent people. Scores of university colleges and numerous schools graduate thousands annually who swell the ranks of the unemployed. These frustrated and restive intellectuals find refuge in political and communal activities. Seeing the utter impotence of the Government, and seeing the economic situation deteriorating day by day, they were ready to cooperate with the Communists, who pose as the friends of the downtrodden, the eliminators of corruption, the magicians who can turn destitution into plenty and chaos into order.

The Communists distributed tons of free literature recounting in glowing terms the achievements of Russia, China and other Communist countries. Young men and women fell for their propaganda and went over to the Communists by thousands, either as party members or as fellow travelers. The Russian atrocities in Siberia, Hungary and elsewhere were well known to them. But Nehru's esteem for the Red leaders, the enthusiastic re-

ception given to top Communists like Bulganin, Khrushchev, Tito, Zhukov and Chou En-lai, and the innumerable delegations shuttling between New Delhi and Moscow took the suspicion out of their minds.

The atmosphere was further vitiated as each party, including the Congress and the Communists, set up its candidates on the basis of communal strength. And it is no exaggeration to say that it was the communalists, not the Communists, who won the last elections in Kerala.

The 13.6-million population of Kerala is made up of five distinct communal groups. The 3.6 million Ezhavas (economically and educationally backward Hindus) form the largest single community. The Christians, an agricultural community, 90 per cent of whom are educated, account for 3.3 million. Mohammedans, the third-largest group, number 2.8 million and live chiefly in the northern part of Kerala. There are 2.3 million Nairs, influential middle-class Hindus. There is another class of Hindus, formerly known as untouchables, who depend on others for their livelihood and are proverbially poor. They number around a million. The remaining 4 per cent of the population is accounted for by Brahmins, Jews and Parsees.

The Ezhavas as a community are notorious for their Communist leanings, and the depressed classes follow suit. Both these groups had nothing to lose and everything to gain from communism. The Communist party was led by the Nairs and therefore had the support of that community.

COMMUNAL HATRED

A glance back into history would help us to understand these facts. About 50 years ago the Nairs led a successful agitation against the Brahmin monopoly in the public services. The Christians sided with the Nairs on this occasion, but soon became dissatisfied with the prominence of the Nairs in the political arena. Deprived of the fleshpots of office, the Christians turned their energies into economic and industrial channels and within half a century became dominant in these fields.

Thus, though the Hindus number 8 million to the Christians' 3.3 million, the latter are superior to them in many respects. Between 85 and 90 per cent of the Christian community can read and write. They conduct university colleges, hundreds of high schools and about 2,000 primary schools. They have made their mark in every field of activity, being in the forefront in business, banking and industry. Only the small group of high-caste Hindus can hold their own with the Christians in education and the various professions. This gave rise among the Hindus to fear and an acute jealousy.

Hence, years ago, a silent campaign was started to thwart the progress of the Christians. This hostility was seen clearly in the last two elections. Hindus voted against Christian candidates irrespective of party affiliation. If a Christian candidate was put up by the Congress party and a Hindu by the Communists, the Hindus, though of Congress persuasion, voted against the Christian.

The Congress party bosses themselves showed their

venom against Christians when the time came to choose candidates for the election of March, 1957. Christian aspirants who would have been a real asset to the party were rejected for no good reason. Congress put up Hindu candidates in predominantly Christian constituencies. Many Christians thus lost their enthusiasm for the Congress party. Since other parties did not interest them, they did not bother to vote, while Communist volunteers saw to it that every one of the party's supporters did. In other cases the Christians put up their own candidates, who stood as independents. This proved fatal to the cause of anticomunism, for by splitting the votes the independents gave the Communists an easy victory.

An analysis of the vote reveals what happened. The Communists won 60 seats with 34.68 per cent of the total votes polled. Independents (5 of whom support the Communists) and the Muslim League with 8 seats polled 13.32 per cent of the votes. The Congress, which is now leading the opposition, polled 37.45 per cent of the votes and returned 42 members to the 127-man legislature. The Praja Socialist party, which won 9 seats, got 11.3 per cent of the votes; while the Revolutionary Socialists, who polled 3.22 per cent, did not return a single member to the assembly.

The Communists have been ruling Kerala for 17 months now. They have an apparently very attractive program of legislation: increase in wages, land distribution, anti-eviction laws, etc. Their immediate object is to win the good will of the man in the street. If the Communists make a success of their program, there may be serious repercussions in other states of India. But if they do not solve, as they have promised, the glaring problem of unemployment, they may find it difficult to continue in power till the next general election.

THE EDUCATION BILL

Before coming into power the Communists proclaimed that they would solve the food and unemployment problems, give shelter to the homeless, start new industries and nationalize plantations. Yet the only thing that has seriously engaged the attention of the Government is education, a commodity of which Kerala has no scarcity. It has carried through two important and basic bills on education; the Kerala education bill and the Kerala university bill. These measures together would give the state control over the entire educational system, in a way incompatible with democracy. They would deal a crippling blow to the Christians, especially the Catholics, who run most of the schools.

The Catholic community, with a fine advantage in



its definite convictions and traditions in education, spearheaded the opposition to the education bill. Soon all the anti-Communist forces—the Congress, the Praja Socialist party, the Muslim League and the greater part of the population—joined hands against the Communists.

The bill was passed by the Communist-dominated state legislature on September 2, 1957, in spite of state-wide protest meetings, demonstrations and representations. The bill as it stands cuts across the minority rights guaranteed by the Indian Constitution:

All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

... The state shall not, in granting aid to educational institutions, discriminate against educational institutions on the ground that they are under the management of a minority, whether based on language or religion.

It would not be out of place to mention a few salient details about the passing of the Kerala education bill. The total time allotted to the discussion of the bill at its various stages was only 13 hours, and this despite the fact that the public opinion against it had been expressed on a scale unprecedented in the history of any Indian legislature. The need for public circulation of the bill was pointed out to the State Government by the authorities in Delhi. The Communists replied that evidence would be taken at the committee stage. But out of nearly 1,400 citizens who applied for permission to give evidence only 38 were examined.

If the Kerala Communists thought that by rushing the education bill through the legislature they had succeeded in abolishing private schools, they were in for a big disappointment. The President of India, Dr. Rajendra Prasad, referred the bill to the Supreme Court to ascertain its constitutionality.

The Supreme Court's decision (May 22, 1958) was on the whole a victory for those who opposed the bill. The court declared that certain clauses violate minority rights. The Union Government is studying the verdict before it advises the President on the course to be adopted.

MALADMINISTRATION IN KERALA

One of the slogans on which the Communists rode to power was land reform. They are apparently under the impression that the parceling out of bits of land will of itself solve the agrarian problem. Therefore their land-reform bill, while ending certain types of landlordism, proposes a very low ceiling on the acreage a family may possess. This policy would reduce the food production of the state, which already suffers from a heavy food deficit.

The deterioration of law and order in Kerala since the Communist assumption of power has been much discussed in the national press. Political murders have increased. Arson, holdups and looting are quite usual. Crime and labor unrest abound. Managers of factories or state enterprises are held as hostages by unruly

labor unions. A government ordinance forbade the police to intervene in any trouble where labor is involved. The opposition parties are dubbed "enemies of the state," and political differences are the chief contributory cause to the rise in the crime rate. With the police chary of performing their duties, every non-Communist in Kerala State feels insecure.

The Communists have completely failed to solve the unemployment problem. Employment opportunities are actually decreasing. Not only has the Government been unable to set up even a single industrial unit in the past 17 months, but several industries which entrepreneurs had planned to establish in Kerala have been repelled by the unstable situation.

CONCLUSION

The Communists' success at the polls and the respectability they achieved by forming the 17-month-old Kerala Government have led the party to make a new bid for national power. It has put itself forward as the only one that can rule India in place of the Congress party. The new constitution of the Communist party abolishes the cell system. The aim is to make the party more respectable by broadening its base among the workers, peasants and the middle classes. The Communists have said that their aim is to bring about socialism by peaceful means, and they have promised not to liquidate other parties. But these fine words and sentiments would mean nothing to the Communists once they took power.

It is painfully clear that the Communists have been increasing in strength on an all-India basis. In last year's election, the party gained a majority in Kerala. In votes cast for the Indian Parliament it increased its strength from 5.3 million to 11.9 million. It lost ground in Telangana and Madras but won fresh territories in Bihar, West Bengal, Uttar Pradesh and elsewhere. In recent months it has been trying to extend its influence among the working classes. And the party's success in the by-election of last May in the Deviculam constituency shattered hopes for a speedy overthrow of the Communists.

There are encouraging signs, however, that in Kerala the people at large have recognized the true character of the Communist regime. They are not deterred by the increasing lawlessness or repression. In fact, the opposition parties have attained a certain amount of unity and evolved a common policy in the face of Communists' totalitarian tactics. Moreover, honest young men who were deluded into joining the party are leaving the party in disgust.

The Communists, on the other hand, crowing over their victory at Deviculam, are straining every nerve to make Kerala a showpiece for communism—a base from which to spread their influence throughout the land. They know that the fight for Kerala is very much more than a struggle for just a single state.

The Kerala Government, therefore, must be closely watched and its moves carefully examined; for the tentacles of the Communist octopus in Kerala are reaching out to enfold an unwary young India.

Race Riots in Britain?

Paul Crane

LONDON—For two or three evenings during the fortnight August 23-September 6, two squalid districts of two English cities have been the scene of what the press of Great Britain and the world has described as "race riots." The term is unfortunate and its use in this context has done harm, for it carries an impression of large-scale communal conflict. That has not been the case. Informed opinion in Britain is convinced that the ugly street brawling, which took place recently in St. Ann's Well Road at Nottingham and the Notting Hill district of London, is best described as a limited outbreak of vicious hooliganism.

NO RACIAL HATRED

This can be said without denying the fact that in each case the colored population was the object of attack. Neither does it deny that the influx of colored people into these areas since the war has created tensions between black and white, which have served as an occasion for hooliganism. That is disgraceful. But the hooliganism cannot rightly be classified as racial conflict. The seeds of that lie in resentment against colored people simply because they are colored and regardless of the irritations, real or imagined, which their presence and practices as newcomers may have brought to a small section of the older inhabitants of a particular area. In Britain today, it is true to say that there is no fundamental or large-scale objection to colored people as such and I do not think there is likely to be.

At the same time, there are areas where their presence has occasioned unrest and turned them into a convenient target for the discontent of small minorities. The hooligan element among Britain's postwar youth has cashed in on this discontent and found in assaults on colored people an outlet for its viciousness. That I believe to be an accurate analysis of the recent so-called race riots in Britain.

That view is supported by the facts. The Midlands city of Nottingham, where trouble first broke out over the weekend of August 23, has a population of 330,000; some 3,000 of them are colored immigrants. The trouble which made the headlines there was confined to St. Ann's Well Road, a run-down district of the city where

Saturday night brawls are commonplace. A fair number of colored people have moved into the area and it is understandable, though inexcusable, that a rowdy local minority, which in the past has measured its street-fighting strength against refugee immigrants from Europe, Irish laborers and American servicemen, should now look upon these newcomers as their logical victims.

Nevertheless, though the Teddy-boy or hooligan element was involved in the first Saturday's street fighting in Nottingham, it would be wrong to write off this unpleasant incident simply as another Saturday night spree. For men were involved in the first Saturday's fighting who were not of the Teddy-boy type and their presence points to a resentment against colored people in the area, which subsequent inquiry has shown—not only at Nottingham, but at Notting Hill in London—to be clustered round three heads. I find it difficult to assign priority to any one of them.

THREE CAUSES OF RESENTMENT

In the first place, there is irritation at the pressure on housing space, caused by the influx of colored people into these areas. What matters is the influx, not the fact that those who compose it are colored. One need only think of a situation like that reported from Notting Hill, the dilapidated area of West London where most of the recent trouble has taken place. There the West Indian immigrant wants to own his own house. He saves hard, puts down his deposit and purchases a property. Only then—when he has bought his house—does he remember what he was told on arriving in Britain, that he will not be able to evict its white occupants. The resentment and trouble all round which arise from this situation need no description.

Second, there is the fear that colored people are driving white people out of their jobs. As a matter of fact, this latter is not true, certainly not in Nottingham. No colored workers in that city have displaced white workers and the rule of "last in, first out," which is more or less universal in British industry, insures that it will not be so, for in the event of redundancy the first to go will be the colored employes. Nevertheless, where a white worker is put on short time, for example, and sees colored men, in quite another industry, working normal hours, ignorance and lack of logic can bring him to look on the immigrant colored worker as the cause of his own troubles.

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The association of colored men with white girls is the third but, I am inclined to think, the least of the factors making for tension between black and white today in Britain. I doubt whether, in itself, it is particularly represented. It certainly is looked down on and it is greatly bedeviled by the fact that in an area like Notting Hill, where some colored men are living conspicuously off the earnings of white prostitutes who are their wives, any association between black men and white women, however legitimate in itself, is liable to breed suspicion and resentment. It would be absurd to exaggerate the number of these cases, but they exist and one that is conspicuously obvious in a neighborhood of that sort can cause a great deal of bitterness.

Then, too, the temperament and living habits of the West Indian and the Englishman differ in harmless accidentals, which nevertheless can become a source of mutual irritation when coupled with the three irritants just mentioned. The carefree colored man with his happy-go-lucky ways, his flashy clothes, his pleasure in noisy late hours in his own home—and his shiny new car, when he can get it—these characteristics tend to make him fall foul of English suburban custom, especially in an overcrowded area. Moreover, the colored man who prospers and displays his good fortune to everyone, as he will, tends to provoke that jealousy at another's good fortune which the equalitarian propaganda of postwar years has dinned into many English minds.

The hooligan element of our population is constantly trying to express itself. Only last year vicious disturbances were built up by Teddy boys in and around theatres which were showing "rock 'n' roll" films. Abroad, very probably, little was heard of those disturbances, but they were riotous and disgraceful and the police had to be called in. Those responsible were the same young toughs who poured into Notting Hill on Saturday, August 30, and a few evenings afterwards, armed with flick-knives, bicycle chains, coshes [black-jacks] and heavily buckled belts, in order to "beat up a black," have some fun and perhaps get into the papers.

We have had these types with us during the postwar years. They have "coshed" pedestrians, stolen and beaten each other up in gang fights. Now they have found a new sport, which has the added advantage of gaining them at least the passive support of some of the local inhabitants. They feel they can get away with assaults on colored folk, where they could not get away with assaults on white citizens. They have taken to their new sport like ducks to water.

JUVENILE DELINQUENTS

This analysis will explain, I hope, the mentality of those nine young toughs, aged between 17 and 20, who were brought up before the West London magistrates on August 30. In the early hours of Sunday, August 24, they had toured parts of West London and Notting Hill in a car, beating up any colored man they could find. Their weapons were iron bars torn from railings, automobile cranks, table legs and at least one knife. Their

victims, six colored men, were treated in the casualty ward of a local hospital between 3 A.M. and 7 A.M. of the same day; all had deep lacerations of the scalp. While evidence was being given, the accused tittered and giggled in court. For this, they were publicly rebuked by the magistrate. All nine were committed to the Old Bailey for trial and were refused bail.

The pattern is all too familiar in a country where juvenile crime has increased since the war and recently reached new heights. It is, in one sense, pure coincidence that these teen-age toughs picked out colored victims. They might have decided just as easily to go for anyone else. They selected colored people because of the factors already noted in the Notting Hill area which were favorable to their vicious intent. Hence I would subscribe wholeheartedly to what a correspondent wrote in his letter to the *London Times* on September 5:

The real factors demanding attention in these disturbances (and in some of them colored people have been involved, if at all, only as defenseless victims of aggression) are the social causes of the mob behavior of the white population. The usual explanation of racial tensions—employment anxiety or sexual jealousy—are surely appropriate to only a limited extent in these sudden outbursts. The real causes appear to be principally in the boredom and frustrations experienced by our own Teddy boys, who are today a very sizable proportion of British youth. Colored people are simply a convenient, and often defenseless, target for the aggression arising from mass frustration of this kind.

My endeavor has been to show that Britain's problem is not primarily one of race relations as such. It is rather one of eliminating the causes of the shocking teen-age gangsterism in this country.

Fireflies

At night you see them, intermittent stars,
Flash in the garden, up against the trees,
(The trees are emptied doorways in the dark,
Where doors have swung out open from the sky,
And fireflies are stars escaping through.)
They burn a brilliant instant, disappear,
But to be bright again, now here, now there;
Tonight a galaxy has broken through
To breathe upon our human atmosphere.

A child is in the garden, with a jar;
She reaches out to catch them, and they come,
Docile and bright, into the darkness of
Her hand, and suddenly her fingers glow:
The life between her fingers is a star.
She drops them in the bottle; it becomes
A little universe that holds the night,
And one by one she fills it up with stars.

JAMES F. COTTER

America • SEPTEMBER 27, 1958

State of the Question

THE WORLD OF ISLAM PASSES THROUGH A CRISIS

A book published last year attributed the current state of unrest in the Islamic world to religious reasons. John J. Donohue, S.J., who spent three years at Al-Hikma University of Baghdad and is now completing his theological studies at Weston College, Weston, Mass., here gives America's readers a critique of that thesis.

WITH THE RECENT COUP in Iraq and the precarious situation in Jordan and Lebanon has come a time for Western decision and revision. The United States has tried to avoid the pitfalls of its predecessors in the Middle East. But to what avail? Two years ago we stood by the side of Nasser in the Suez fiasco. Today Nasser is vitriolic in his denunciation of us. The situation is perplexing.

Is it Communist infiltration that accounts for the unpredictable Arab action? Or is it the unbridled ambition of a young dictator? Or is it nationalism?

Wilfred Cantwell Smith, in his recent book *Islam in Modern History* (Princeton, \$6), emphasizes the religion of Islam as a prime factor in modern Muslim tensions. Smith is an authority on the modern Muslim history of India, but his insights into the Islamic concept of history and society are as applicable to Cairo and Baghdad as they are to Lahore.

Any Middle East traveler is aware of the religious tone of Arab life. Coffee-shop radios sing out rhythmic recitations of the Koran, workmen unroll their prayer mats while the muezzin chants from the minaret, and conversation is punctuated by "In sh'Allah" ("If God wills"). Yet many who judge the Middle East fail to take religion into consideration, as if religion cowered in an isolated compartment of Arab life.

Islam versus the West

For Smith the fundamental Muslim tension lies between the religion of Islam and the modern plight of the Muslims: if Islam is the true religion, why are Muslims under the heel of the infidel West? The logic of this tension emerges from Smith's survey of Islamic history and society.

The West is individualistic. Grit, determination and sweat have raised skyscrapers and built superhighways. Even

Western religion is individualistic, for according to that religion it is one's personal response to revelation that brings salvation. Not so in the Muslim East.

For the Muslim, power lies with the group and salvation comes through the community. Islam does involve personal commitment, but the person commits himself as a vital part of a closed community.

Islamic history began with the community. The year one of the Islamic era is not the year of Mohammed's birth; it is the year in which the small Muslim community came into political power. Furthermore, the Muslim's religious conviction is not expressed in an intellectual credo so much as by participation in the group. In fact, the novelty in Islam as a religion was not in the message revealed to Mohammed. God had revealed scriptures to Moses, too. Rather the innovation lay in this: the message was accepted and implemented in the Muslim community. The clear message of the Koran was not falsified, as was the revelation of the Jews and the Christians; it was accepted in its purity as it came from the lips of Mohammed. It was the true religion; it was God's eternal pattern for the life of man on earth.

God promised Mohammed that he would be with the community, guiding and sustaining the little band of the faithful. And for the Muslim, the astounding spread of Islam and its worldly success were proof positive of God's guidance. Tribe after tribe across the scarred waste of Arabia surrendered to God. The faithful multiplied, rallied under the green banner of the Prophet and swept across borders until the Islamic Empire surpassed that of the Romans.

Islam succeeded not only in subjugating but in unifying a variety of peoples. Islamic law was the integrating

factor. Almost every aspect of daily life fell into its mold. The call of the muezzin echoed across Asia, Africa and southern Europe, announcing to them a new and vital civilization.

From this the Muslim could not but deduce a moral. God through Mohammed told men how to live; those who listened and accepted were obviously receiving His blessing. History was confirming faith. And history was woven into the fabric of faith.

But Islamic history was to have its downward curve. When Baghdad fell to the Mongol hordes in 1258, Islamic history came to a close for the Arab Muslim. There was a rise in Islamic fortunes in the 15th and 16th centuries, but the period par excellence of Islamic history would always be that first and classical period, when the actual life of God's community on earth approximated the ideal.

Islam's Historical Problem

History, according to Smith, means much more to the Muslim than to a Christian or a Hindu. The Koran contains the seeds of an "essential history" and in the early days of the Muslim community the Koran was interpreted in the light of the actual historical situation. Thus there is an essential or ideal sense of history implicit in Muslim faith and there is an actual sense of history confronting Muslim consciousness: the Muslim community on earth as it should be, and the Muslim community as it is.

By the 18th century the West was awaking with a new vitality; Islam was in serious decline. The few remaining centers of Islamic power felt the pressure of the Dutch, the British and the French. Power was with the infidel. God's community on earth was weak. The Muslim could sense that something had gone wrong with Islamic history.

In this awareness of the gap between the actual state of Islam and Islam as it should be, Smith finds the fundamental spiritual crisis of Islam in the 20th century. The fundamental problem for the modern Muslim is how to rehabilitate that actual history, how to set it going again in full vigor, so that Islamic society may again flourish as a divinely guided society should and must.

Smith clarifies this tension of histories in Islam by contrasting it with the

Christian concept of history. The Christian, it is true, aims at making all things new in Christ. But Christianity was founded in adversity and on adversity it thrives. A failure in worldly history for the Christian is not a sign of divine displeasure.

Attempted Solutions

The first modern move to rehabilitate Islam was made by the Wahhabis in Arabia. Basically, it was a fundamentalist attempt to overcome interior deterioration and return to classical Islam. Mysticism, philosophy and theology were discarded; puritanical sentries ripped down pictures, forbade music and prodded people along to Friday mosque. This austerity flourished in the desert, but once the house of Saud conquered the cities of the Hejaz it was forced to relax its harsh tenets. Still, the rigorous spirit of the Wahhabis spread beyond the desert, and other Muslims agreed in bridging over recent history to return to pristine Islam.

The Waliullah movement in India added to this spirit of internal reform a loud protest against external encroachment by the West. This double tendency—internal renewal and external liberation—was personified by Jamal ud-Din el-Afghani, who ranged through Iran, India and the Arab world, firing Muslims to a keen awareness of their plight. He lashed out against Western imperialism and he aroused a conscious yearning for the grandeur of classical Islam.

In the wake of Afghani rose the Muslim modernists or liberals. Western liberalism imbibed by European-educated Muslims, the mysticism of the Sufis and the rationalism of the philosophers combined to produce men like the legalist Sheikh Mohammed Abdu and the writers Taha Husain and Tawfiq el-Hakim. They attempted to integrate Western values with Muslim thought. They spoke out against the superstitions that they believed had encrusted Islam. And with them came the hope, to Easterners and Westerners, that in this amalgam lay the solution to the problems of Islam.

The hope has been vain. In Smith's analysis, the liberals were unable to communicate any creative impulse that would spur others on to continue their achievement. Then there was disappointment in the West. Western secular

liberals played down the religion of Islam, and Western Christian liberals overemphasized individualism. Anti-Western sentiment grew; liberalism waned. What liberalism remains has been subordinated to Islam. It has yet to be integrated.

Today the dominant force at work within Islam is nationalism—or, as the American press would now have it, Nasserism. This Arab nationalism derives in part from Europe and the rest of Asia, but it does have a specifically Muslim characteristic.

Nationalism as a Solution

Inasmuch as it is a modern expression of Islam's attempt to revitalize itself, this nationalism has a strong negative characteristic. The Muslim community feels that if it is to regain its worldly prestige, it must first shake off foreign domination. The community of God on earth cannot bear the yoke of the infidel.

The Arab Muslim sees clearly what he does not want; but a positive, de-



tailed plan of rehabilitation he does not see. More often than not, once foreign domination is overthrown, Muslim groups have found themselves without a positive plan of action. Smith adds:

There has been a disconcerting inability to elicit on any wide scale that constructive allegiance that is needed for a nation to survive a deep crisis and to build for itself an effective life in the modern world. Whether the military regime of Abdel Nasser will succeed where [others] have failed remains to be seen.

The roots of this vibrant Arab nationalism sprang from the pan-Islamic movement which today is more a sentiment than a positive force of cohesion.

Since the death of Mohammed there have been ruptures within Islam, and though Muslim brotherhood receives a nod from writers and speakers, a working Islamic union has never yet been realized. In fact, even pan-Arabism has its difficulties in the practical order.

Another mark of Muslim tensions is a vast apologetic literature. The intellectual vigor generated by liberalism has been channeled into a defense of Islam and its past rather than into a re-thinking of modern problems in the light of the past. It bolsters and consoles but remains on the fringe of the problem. Then there are activist groups, like the Muslim Brethren, rising with fury against the West, against non-Muslim minorities and against all who disagree. Islam is in ferment.

The Force of Religion

In his analysis of the religious drives of Islam, Smith considers religion only as a social force. Dogma and the rigidity of prescribed religious practices do not enter his framework. He finds that the modern world is real and tangible, exerting social, economic and political pressures quite different from those of classical Islam. But he fails to appreciate that the nucleus beneath the social structure of Islamic religion, because it claims divine revelation, is rigid and unyielding. Perhaps the basic problem of Islam lies in this deeper region where religion either shapes the tangible world without itself being shaped—or bends, breaks and seeks fulfillment elsewhere. The social element of religion looms so strong on the turbulent surface of the Middle East that this truly fundamental problem has not been treated in recent studies of Islam.

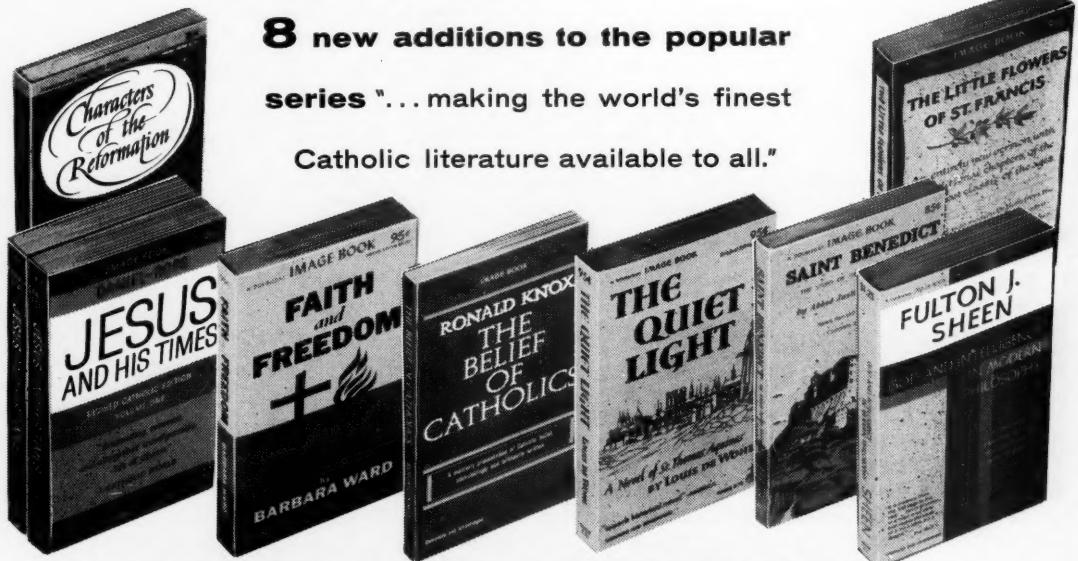
At any rate, no solution can be written at present. Smith concludes only that a new chapter in Islamic history is about to unfold. Whether it will bring an unrealistic isolationism buried in a static past or whether a vital, modern Islam will emerge cannot be predicted with any certainty.

One element seems certain. The next phase of Arab history will be decidedly Islamic. This is the well-bolstered conclusion of *Islam in Modern History*: Islam, basically a unitary society combining Church and State, cannot change society without involving religion.

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By Eugene Joly. Transl. by Dom Illyd Trethowan. Hawthorn. 144p. \$2.95

The appearance of these slender volumes marks the start of an auspicious feat in Catholic publishing. They inaugurate the translation into English of *The 20th-Century Encyclopedia of Catholicism*. The 150-volume series will be published by Hawthorn Books at the rate of two per month. The encyclopedia, which is intended to cover every aspect of Catholic faith and thought, is under the editorial direction of Henri Daniel-Rops, prolific French author and member of the French Academy. It is not primarily a reference tool for scholars, but a source of understanding

and inspiration for all intelligent readers.

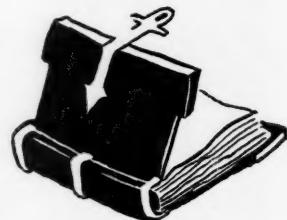
What is the Bible?, which appeared in French under the title *Qu'est-ce que la Bible?*, is a straightforward introduction to the Book of Books in 12 brief chapters. The author discusses with clarity and charm the importance of the Bible, how it came to be written and how the canon of the scriptures was formed. Apart from a summary account of the contents of the Old and New Testaments, Daniel-Rops has given the reader an explanation of the nature of inspiration and of the problem of literary genres, which is so vital today in the field of biblical interpretation.

If these and related questions are treated very sketchily, the presentation is interesting enough to whet the appetite of the serious reader and send him to fuller sources. The most moving pages of this small volume are to be found in the last two chapters, which are an in-

spiring challenge to read and pray the "book of man" which is also the "book of God."

Prospective readers may note that this book, though it is the first volume of the encyclopedia to appear in English, is actually volume 60 of the series. It is the lead volume of a subseries of 14 volumes which treat of the Word of God.

What is Faith? forms volume six of the first subseries of 15 titles on knowledge and faith. The English title of Joly's little work may be a bit mislead-



ing for those who have had some theological training. The book is much more than a mere analysis of the act of faith, as the French title reveals (*Qu'est-ce que croire?*). Actually, it is a penetrating study of the whole realm of belief in its natural and supernatural modes. In fact, the book is addressed more to the unbeliever and the doubter than to those who are in happy possession of Christian faith.

Still, every fervent Catholic, and for that matter many a skilled theologian, will find here a fascinating approach to the origins and development of Catholic belief in all its supernatural reality and ramifications. The treatment is far removed from the dry methods of the seminary or apologetics text.

Faith, for "all those who are in search of God," is shown to be "engagement" or pledge of the total human personality to a God Who is Love. The engagement itself depends upon an "encounter" in which God takes and keeps the initiative (for faith is a divine gift), but respects the liberty of the individual.

Of particular interest are the pages in which Joly explains Christian faith as an encounter with the personality of Jesus, whereby we are led to a progressive, lifelong engagement to Him in a unifying and dynamic dialog of love and prayer.

Daniel-Rops' book is informative and descriptive, and makes easy reading. Joly's treatment of the nature of our Christian belief will merit a second reading from most of us, if we are to carry away any lasting gain. Both translations run along very smoothly. In

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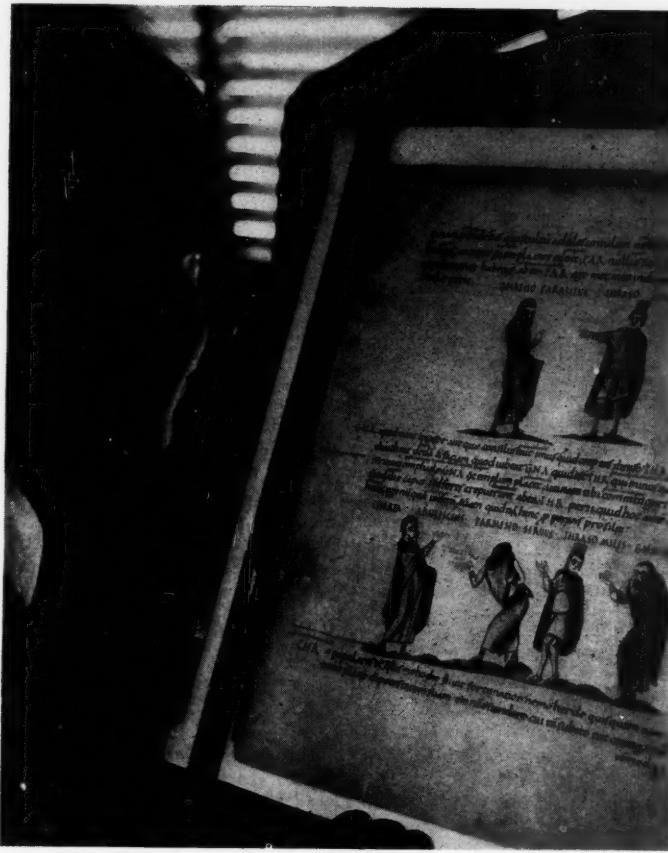


Photo by Harold Ferman

**AMERICA'S JESUIT EDUCATION SERIES spotlights
the Knights of Columbus Microfilm Collection at**

St. Louis University

The treasures of the Vatican Library in Rome are now contained in one other place in the world, the Knights of Columbus Microfilm Collection at Saint Louis University. About 600,000 manuscripts, including original source material for almost every field of study, have been preserved on microfilm for the benefit of students and scholars. The collection will be housed in the University's new Pius XII Library, along with more than 600,000 volumes in the regular University collection.

The microfilms, described by an Oxford professor as "the most important single addition made to the libraries of America," cover all periods of history from the rise of Christianity to modern times. Besides religion and philosophy, they deal with medicine, mathematics, physical science, social studies, literature, languages, correspondence of kings and statesmen, government and politics, Roman Law and Canon Law.

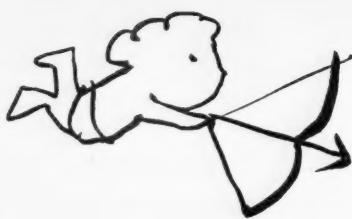


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AE	Adult Education	Mu	Music
C	Commerce	N	Nursing
D	Dentistry	P	Pharmacy
Ed	Education	S	Social Work
EE	Engineering	Sc	Science
FS	Foreign Service	Sy	Seismology Station
G	Graduate School	Sp	Speech
IR	Industrial Relations	OTC	Officers Training Corps
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L	Law	NROTC	Navy
		AFROTC	Air Force



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Journalism or History?

THE RUSSIAN REVOLUTION

By Alan Moorehead. Harper. 301p. \$5

In Moorehead's new book, appearing two years after his *Gallipoli*, we find many of the virtues which earned the author a reputation as a brilliant war correspondent during World War II: the impressionistic sketch, the significant anecdote, the flair for drama and the lucid, swift-paced narrative.

Alas, *The Russian Revolution* is not a war dispatch. The *New York Times* (Aug. 20) calls it "a book of important historical significance," and its author "an outstanding historian." Therefore, a different yardstick must be applied in reviewing this book than in evaluating his war stories.

What are Moorehead's qualifications to write about Russian history? He himself tells us that he has "no specialized knowledge of Russia or the revolution." He neither speaks nor reads Russian. In addition, he modestly admits that he has not always accepted the "conclusions" of those who do know Russia and the revolution. These latter "may also dispute my presentation of the facts"; Moorehead thus sums up the recital of his credentials, and concludes that all this "perhaps was not altogether a disadvantage. . . ."

Moorehead's history can easily be broken down into three parts, of unequal value as to style, purpose and documentation. In the first part, the author sets out to describe Russian society on the eve of the Revolution; his aim is to prove that change was inevitable and the monarchy doomed. Here, the author is at his best as a skillful narrator. All the conventional personages and clichés are here, brought back to life by the cynical pen of an accomplished caricaturist: the weakling Tsar, the neurotic Tsarina, the "mad priest" [sic!] Rasputin, the surviving "Mongol tradition," the "indolence and laziness of the peasants," the "lack of culture among the nobility," the pogroms, the savage Cossacks, etc. A Hollywood writer could not have done better! All this is done with considerable talent—and a disarming disregard for historical evidence, or the most fundamental historical facts. There is more

fiction and error on one page than many a writer averages in a whole volume.

In another part of his story, Moorehead attempts to disprove the Communist myth that Lenin was "the great hero of history, a prophet, a Messiah, an inspired genius whose motives were of a purity and altruism which are beyond all question." Now, quite a few authors before Moorehead—and better historians—have offered solid and convincing evidence in support of this thesis, including proof of the connections which existed between the revolutionary movement and foreign (especially German) capital. None of it seems to have seriously affected the Communist ikonization of Lenin, nor challenged Lenin's actual role in the revolutionary events of 1917.

Moorehead does make a contribution, however, in having presented to the public some of the findings based on Prof. Possony's recent examination of the captured secret files of the German Foreign Office. Thus the fact that many of the Bolshevik publications were printed on the presses of the German Admiralty and the fact that Lenin, as early as 1915, offered the Germans support in their foreign policies in exchange for German aid to the revolutionaries (to cite only two examples) will contribute to complete the unconventional but truthful portrait of Lenin as a traitor to Russia and to the cause of the Allies.

The actual chronicle of the revolutionary and postrevolutionary days—up to the Treaty of Brest-Litovsk in 1918—has been compiled from conventional English-language textbooks. However, the character sketch, the anecdote and the colorful style of the first section is replaced here by a rather solemn, monotonous and impersonal approach. Some readers will see here an unwitting symbolism of the changes brought about by the Russian Revolution.

SERGE L. LEVITSKY

Mystery of the Stone Faces

AKU-AKU

By Thor Heyerdahl. Rand McNally. 384p. \$6.95

The author of *Kon-Tiki* (on a 1955-56 expedition sponsored by Crown Prince Olaf of Norway) has done more than anyone else to tear away the veil of mystery surrounding the giant statues of Easter Island, "the navel of the world," standing in awesome isolation more than 2,000 miles west of its parent Chile.

Aku-Aku, named after the personal power, or *mana*, of Easter Islanders, is

a popularly written adventure-type fore-runner of a scientific monograph to be published by the School of American Research and the Museum of New Mexico, a staff member of which, Edwin Ferdinand, was one of three American archeologists on the expedition.

Extensive digging, coupled with carbon-14 tests, botanical studies, serological tests and meditation on native legendary history have led Heyerdahl to the conclusion that the history of Easter Island was "a restless exchange of three predeveloped cultural systems ending with complete decay."

Heyerdahl proved to have not only organizational genius but a remarkable rapport with the island's beloved priest, Father Sebastian, and his native parishioners, who opened to him the sculptured treasures of secret family caves hidden for centuries.

He pictures the early inhabitants of the island already at work on their statues in the year 400 A.D. or earlier, probably descendants of red-haired, fair-skinned stock once described as a ruling class in the cultures of Peru and Bolivia. He finds significant the fact that large stone statues are confined to western South America and the eastern Polynesian group, being introduced in the Pacific to Easter Island first, and later to Pitcairn, Rapa Ita and the Marquesas Islands, all of which were investigated by the expedition.

The author believes that the currently dominant Polynesian stock on Easter Island had remote Malaysian origins, but acquired the American Indian blood type during a long sojourn off the Northwest American coast, before drifting south to Easter Island in recent centuries.

The scientific worth of Heyerdahl's efforts has been and will be contested by archeologists and ethnologists, but it must be said in his favor that he is testing his theories with extensive work in the field. As for his own role, he lets his "aku-aku" describe it thus: "the host of specialists narrow their fields and dig down deeper and deeper until they can't see each other. . . . A different kind of specialist should stay on top and piece all the different facts together."

Even if the reader does not agree with this charming modern Viking, he will find the reading of *Aku-Aku* an informative and pleasurable excursion into the past of man—ever earth's foremost mystery.

CLIFFORD LEWIS

THE SWORD OF PLEASURE
By Peter Green. World. 315p. \$3.95

THREE'S COMPANY
By Alfred Duggan. Coward-McCann. 286p. \$3.95

Back to back, these two historical novels form almost contiguous studies of the decaying aristocracy of Republican Rome in the century before Christ. Peter Green has reconstructed the age of Cicero's boyhood through the jaundiced eyes of Sulla, the marginal aristocrat who gave the Latin word *dictator* its modern meaning; Alfred Duggan's

portrait of Cicero's murderers, the *tri-umviri*, focuses on the less-familiar, better-born Lepidus.

Mr. Green's Sulla is a man possessed by contempt, and the birthmarks on his face symbolize this deeper ugliness. Born into an impoverished branch of an aristocratic clan, his childhood is spent in a Roman slum, his youth in a Roman bohemia, his years of accomplishment in the Roman army afield. In his great rivals Jugurtha, Marius and Mithridates he acknowledges the ruthless, egocentric ambition he finds alone intelligible. The women in his life, with the exception of Valeria, his fourth wife (at

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whose instigation Sulla prepares the memoirs which give external form to Green's novel), are successively tools of his ambition and targets of his scorn.

Sulla knew the uses of a sword and wielded it for his own pleasure—hence Peter Green's title. Alfred Duggan's Lepidus, on the contrary, is a noble whose sword is rather a piece of paraground haberdashery than an instrument of ambition. Ambitious he is, but under layers of snobbery and rationalization and even then only up to a point.

In bringing Lepidus again and again to that point Mr. Duggan portrays with extraordinary vividness the moral collapse of a Roman noble whose final "sin" is his rejection of honorable suicide. That decision, though Lepidus outlived it by twenty years, constitutes the denouement of Duggan's tale of the second triumvirate.

Both of these novels have been recently published in England, where Alfred Duggan, a sometime archeologist turned writer in midcareer, does biographies and fictionalized reconstructions of medieval England and ancient Rome for British and American readers, many of whom may feel that his Lepidus is his most successful characterization.

Peter Green, still in his early thirties, has published some good poetry, a sophomoric travelog, and a good (though overlong) fictionalized biography of Alcibiades. With *The Sword of Pleasure*, his best book to date, he makes his American debut. Like Oxonian Duggan, Cambridge don Green has made Rome's history so much a part of his mental equipment that one wonders at times where the British leaves off and the Roman begins.

JOSEPH E. SHEERIN

THEATRE

A CATHOLIC VIEW OF THEATRE. *Behind the Masque*, by Father Urban Nagle, is one of the half-dozen books always within arm's reach of your reviewer's desk. Father Nagle, in association with Father Thomas Carey, was cofounder of Blackfriars Theatre; and the book is ostensibly an informal history of the 'Friars' activities from the opening of their playhouse to 1951, when the book was published. It is a discursive narrative that at times lingers in reminiscence or wanders in anecdotal digression, but the anecdotes are always rewarding and the digressions diverting. There is never a dull paragraph or dry sentence.

Our Reviewers

LAWRENCE L. MCHUGH, S.J., is an assistant editor of **AMERICA**.

SERGE L. LEVITSKY is a member of Fordham University's Institute of Russian Studies.

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Father Nagle's style is fluent and deliciously humorous. Readers with jumpy nerves will find *Behind the Masque* a more effective tranquilizer than Miltown but not a mental sedative. It is a double-duty book that is amusing and relieves tensions while stimulating the mind.

Your reviewer usually reaches for Father Nagle's book when his mind is tired and he is trying to evaluate a borderline play in the light of Christian morals. While Father Nagle does not have all the answers, your reporter usually finds the guidance he wants and then spends the next hour or two enjoying Father Nagle's effervescent prose.

Father Nagle is an expert hand at converting dogma into wisecracks, without injury to the former; and the book is packed with the wisdom of the Church spiced with the author's personal wit. The reader laughs while he learns.

While the volume is continuously humorous, there is rarely a page that does not offer clarification on some attitude of the Church toward drama. Open the book at random and you are practically certain to encounter a pithy observation like this comment on art for art's sake, which in Broadway ideology means that drama is beyond the scope of moral law: "We don't eat for eating's sake, sleep for sleeping's sake or drink for drinking's sake. All are part of life. Even if seen as a relief from boredom, they serve the greater art of living. So, obviously, those craftsmen who injure their fellow men by denying Divinity, by advocating political slavery or by glorifying lechery are first of all false to their art."

That is clearly a sound working principle for Catholic reviewers and theatrogoers, and the only one they really have to know when confronted with a play like *Blue Denim* or *The Rose Tat-*

too. When a play is immoral, it is bad drama.

Catholics, Father Nagle observes, are not wholly guiltless for the frequency of immoral plays and the prevalence of secular drama—theirs is the guilt of negligence. He reminds his readers that drama under Catholic auspices has made practically no impact on the thinking people of the nation. We do little to encourage creative writing for the stage, so we have no Paul Claudel or François Mauriac. Still, we continually complain of the succession of such plays as *Tea and Sympathy* and *A Streetcar Named Desire*.

Father Nagle says: "If we can erect a parochial school system and dot the country with universities and colleges, we could carry through and make the kind of pictures we want to see." At the instant, he was referring to the importance of Catholic influence in the whole area of theatre arts. His stricture, however, is obviously as pertinent to live drama.

The trouble with quoting Father Nagle is that when you once begin it is hard to stop. His book is so rich in sagacious observation and felicitous humor that approaching the end of available space is dismaying.

THEOPHILUS LEWIS

FILMS

CAT ON A HOT TIN ROOF (MGM). Tennessee Williams, who has always specialized in the subject, here seems to outdo himself in devising exacerbated relationships for a Deep South family. His cast of characters includes: a frustrated wife (Elizabeth Taylor) who is what the tabloids used to refer to as a kissless bride; her husband (Paul Newman) whose refusal to sleep with his wife, it is hinted, has sinister implications; the husband's brother (Jack Carson) who is angling to be made his father's sole heir; the brother's wife (Madeline Sherwood) who seemingly has produced a raft of children (referred to by the heroine as "no-neck monsters") for the sole purpose of backing up her husband's designs on the family inheritance; the two boys' father (Burl Ives) who neglected his family and all the gentler things in life in pursuit of money; and the well-meaning, conciliatory, distraught mother (Judith Anderson) who, for no reason except that all Williams' characters must have feet of clay, announces that she was pregnant before she was married.

As is also imperative with the Williams literary method, the characters suffer from an inability to communicate with one another. This does not, however, prevent them from discussing their inability at great length, with considerable eloquence and at the top of their lungs. For a good part of the film the incessant strife is almost intolerable. The sensitive onlooker is further unsettled by the fact that the plot turns on the discovery that the father is dying of cancer.

Yet, these reservations to the contrary, it remains to be said that Williams has written a powerful drama in which the characters are vivid and believable human beings rather than mere psychiatric case histories and in which there is enough groping progress toward reconciliation and love to justify the nerve-jangling sound and fury that preceded it.

The movie version, which Richard Brooks directed and, with James Poe, wrote the script for, is an improvement over the play simply because a certain elementary restraint in language and situation has been imposed on it. In its own right, too, it is a superb piece of screen craft (in color) and the cast is first-rate.

It is strange that Williams, with all his perceptive probing into the human ills and shortcomings of the South, has never turned his attention to the racial prejudice that underlies so many of them and which is so vital an issue today. [L of D: A-III]

THE DEFIANT ONES (United Artists) turns its attention to racial prejudice, perhaps more effectively than any previous film. It was produced and directed by Stanley Kramer, who has

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tackled the subject and other controversial ones before. He has never before had a story to work with that cut to the heart of the matter, incontrovertibly and without preaching and cant.

The film simply concerns two convicts, a white man (Tony Curtis) and a Negro (Sidney Poitier), each with the hatreds and prejudices imposed by the society from which they sprang, who learn the hard way that no man is an island. Handcuffed together they escape from a southern road gang. Actually and symbolically the handcuff proves almost unbreakable. Before it is severed, the two men have progressed from murderous hatred through a recognition of the value of physical cooperation to an understanding of real brotherhood that their imminent capture by the pursuing posse will not take from them.

For the most part Kramer handles this grim but uplifting parable very well, though he does slip up with an incidental sequence involving a small town trollop (Cara Williams). The performances of the two principals in any case are impeccable. And the over-all impact is little short of stunning. [L of D A-III]

MOIRA WALSH

THE WORD

Brethren, I give thanks to my God continually on your behalf, for that grace of God which has been bestowed upon you in Jesus Christ; that you have become rich, through Him, in every way . . . (I Cor. 1:4-5; Epistle for the 18th Sunday after Pentecost).

The liturgy of the Church today interrupts the series of Mass-lessons from the Epistle to the Ephesians, and we read a brief passage from the introduction of Paul's first Epistle to the Corinthians. The excerpt is puzzling. What the Apostle has to say here is clear enough; the mystery lies in why he ever said it. Paul of Tarsus was not given to idle compliments, and this initial praise of the Corinthians becomes (as the celebrated Alice would say) curioser and curioser as we read each succeeding chapter in the letter. Nowhere is St. Paul freer and more ample with reprehensions than in this very Epistle; the pages crackle with vigorous denunciations of most serious faults and failings in the Corinthian church. Perhaps, in

sheer humanity, Paul felt impelled to praise when and what he could.

Let us presently devote our attention to the significant opening sentence of this Mass-lesson. The Apostle is about to compliment his converts; but, from the outset, all credit must be given to that grace of God which has been bestowed upon you in Jesus Christ.

The precise relationship between the grace of God and man's free will is a mystery which provoked one of the most blistering theological controversies in Church history. The Holy Father himself finally had to separate the combatants, and both sides were bluntly admonished (reasonably enough) to stop calling one another names, and let the problem lie where it had fallen. For the controversy, like many another, had ended where it began: in mystery. We simply do not know how grace is related to free will, any more than we finally know how supernatural faith is at once an obligation and a gift, or how God is simultaneously One and Three.

For practical purposes the speculative mystery of grace and free will becomes manageable through the adoption of a well-known and wise formula. For the salvation of my soul I am to pray as if everything depended on God, and strive as if all depended on me.

No reasonable man is going to suppose that almighty God, whose omnipotence can only be thwarted (though never damaged) by human perversity, will haul a human being into the perfect, endless joy of the Beatific Vision without the fellow's lifting a finger—or leaving off gross evil—in his own behalf. Why should God do such a pointless, contradictory thing? Indeed, how could He? Whatever be the meaning of those strange words of Christ at the end of the parable of the great supper—*Go out into the highways and hedgerows, and give them no choice but to come in*—they do not mean that.

Yet every man who is earnestly laboring to serve God with fidelity and thus to reach the eternal vision of God feels more keenly with every passing day and hour that he simply cannot do the thing on his own. The human will can be terribly strong against God, but it can be woefully weak against the diabolical ape of God. It is a matter of recurrent astonishment to every sincerely religious man how his most rigid determinations can waver, and then go to pieces in a dark hour.

Supposing, however, that I do what in me lies, I may confidently expect the further help I need, *that grace of God . . . bestowed . . . in Jesus Christ.*

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